CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

VOL. XXVIII. "LIBERTY, HOLINESS, LOVE." NO. 20.

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, MAY 19, 1849. WHOLE NO. 1449.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY BY
DAVID REED,
AT NO. 22 SCHOOL STREET,
(*Near Washington Street.*)

NATHANIEL S. FOLSOM, EDITOR.

☞ All communications, as well as letters of business, should be addressed TO THE PUBLISHER.

TERMS.—THREE DOLLARS, payable in six months or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

SUNDAY SCHOOLS.

In our age and country there is a great thirst for some new thing. New articles of merchandise "take" well for a season, new physicians are sometimes well patronized in our country towns at the beginning of their practice, new ministers full of "the facts taught in the schools" draw full audiences at the commencement of their career. There seems to be a great and continual demand for something *new*. New customs and fashions are sought after, and new institutions for the education of the physical, intellectual, and spiritual nature of man are well patronized at *the outset, while the* old and venerated habits, customs and institutions of our ancestors are neglected and forgotten. We believe this is a fault as widely extended as the world itself, but one to which we are peculiarly addicted in America. We were led to these remarks by reflecting upon the condition of our Sunday Schools at the present time. We have thought that there was a lack of interest in their welfare and advancement, and we are prone to think that the cause may lie somewhat in the fact that the institution is no longer an experiment, a *new thing*, but is now arrived at some age.

We may mistake in our opinions, but we wish to state what we think to be the present condition of our Sunday Schools, and the causes thereof. We think that there is not interest enough on the part of pupils. The young lad of thirteen or fourteen years of age feels "too old" to go to the Sunday school. He perhaps finishes his education in one of our common schools, enters a store or counting-room at the age of fifteen, and at the very time when most he needs them, he forsakes the happy and sanctifying influences of the Sunday school. This is a fixed fact which cannot be denied, and which is often dwelt upon by the speakers at our Sunday School Anniversaries. Where lies the fault? As one who has been a Sunday school teacher for several years, and who is now resolved never to give up the holy work, we will state our experience. When we first took a class of quite young boys, they seemed quite interested in the exercises of the school. Years elapsed, and their interest did not abate. But all at once some of them leave the Grammar schools, which they attend during the week, enter stores, and they seem less pleased than before with their Sunday school duties. One leaves the class. Another becomes inconstant and tardy. Another remains away in the summer because it is "too warm." Now some fault of course exists in the teacher. But is it right, we will candidly ask, for a parent to allow his children to give up the blessed influences of Sunday school instruction, simply because it interferes a little with their love of ease or pleasure? We think not. Does it not show a lack of interest on the part of parents in religion, and does it not argue a woful neglect of religious home instruction? We think it does. Would that we could see many examples like one which we have seen, of a whole family going to Sunday school on every Sabbath morning, the parents acting as teachers and the children being pupils in the school! We do not expect all or many parents to do this. But cannot all start a little earlier from home on the Sabbath morn, and spend a short season in the Sunday school, thus encouraging Pastors, Superintendents, Teachers and pupils by their presence, or their words of sympathy and counsel. Cannot they manifest their interest also by assisting their children in learning their lessons during the week, in becoming acquainted with their teachers, and affectionately inquiring after the welfare of any benevolent operations carried on by the school.

But there is a fault, and a great fault, at the door of Sunday school teachers. Does there exist in the minds of the great body of our teachers a sufficiently high idea of the work in which we are engaged? Do we all feel that we are training up immortal souls, and that we are exerting influences for good or evil which shall be felt through life, yea, and in eternity also? Do we think enough of the influence of our example? Do we not allow ourselves in many indulgencies which we should reprove in our pupils? Do we not behold some Sunday school teachers taking an occasional ride on the Sabbath, visiting the Theatre when some fashionable opera company is to perform, or smoking their segars? Perhaps some may think us ultra in our views, but still it is our opinion that total abstinence from such amusements should be the rule of all Sunday school teachers. A teacher may attend the theatre occasionally, perhaps, and obtain much good therefrom, but suppose the six pupils of his class go also. May they not be easily fascinated by its attractions, and some one or more of them led to ruin and infamy! We think a teacher should look well to his example, and do many things, and refrain from doing others where it is necessary, for the mere sake of example.—Teachers should give more meditation and study to the Holy Scriptures, should study carefully what they teach, and they should become in thought, word and action, what they would have their pupils to be.

Such are a few thoughts which have occurred to us while meditating upon the condition of our Sunday schools. We will not say that our schools are not as flourishing as they have been, or are not doing a great amount of good. But we long to see them do more, and we have thought that much more might be done, if a new interest was awakened in parents and if new efforts were made by our teachers. Then would a new interest be manifested on the part of our pupils. Then should we see our pupils remaining in our schools until they themselves had become teachers. Then should we behold our schools becoming true nurseries of the Christian Church, and fitting all their members for fellowship with God our Savior, and the saints above. Of course there can be no perfection on earth. But we wish to see Christians always "pressing forward" to something higher then their present attainments. We want to see our Sunday schools improving along with the Christian institutions. We want all of our teachers to be earnestly devoted to their holy work, to be deeply impressed with a sense of the responsibility of their office, to go to their classes with preparation, and to go with constancy and punctuality, and not as many do, unprepared, unconstantly and at unseasonable times. We would have every Sunday school to be a little missionary or benevolent society, learning in *practice* as well as *theory*, that the greatest of the Christian graces is charity. We would have parents united in heart and sympathy with whatever concerns the welfare of the school. We would have all—pastors, parents, teachers, and pupils,—united, heart and hand, in every Christian word and work. Then would our schools and our churches of which they are the only true nurseries, revive and be continually renewed in spirit and in life. Let us all who are engaged in the work labor earnestly to accomplish so desirable an end. Let us plant and water the seeds of divine instruction in the hearts of the young immortals committed to our charge, and look in faith and trust to God, who will certainly "give the increase." A TEACHER.

LETTER FROM LADY FRANKLIN TO THE PRESIDENT OF THE UNITED STATES.

BEDFORD PLACE, LONDON,
April 4, 1849.

SIR: I address myself to you as the head of a great nation, whose power to help me I cannot doubt, and in whose disposition to do so I have a confidence which I trust you will not deem presumptuous.

The name of my husband, Sir JOHN FRANKLIN, is probably not unknown to you. It is intimately connected with the northern part of that continent of which the American republic forms so vast and conspicuous a portion. When I visited the United States, three years ago, amongst the many proofs I received of respect and courtesy, there was none which touched and even surprised me more than the appreciation every where expressed to me of his former services in geographical discovery, and the interest felt in the enterprise in which he was then known to be engaged.

The expedition fitted out by our Government for the discovery of the Northwest Passage (that question which for three hundred years has engaged the interest and baffled the energies of the man of science and the navigator) sailed under *my husband's command*, in May, 1845. The two ships, "Erebus" and "Terror," contained 138 men, (officers and crews,) and were victualled for three years. They were not expected home, unless success had early rewarded their efforts, or some casuality hastened their return, before the close of 1847; nor were any tidings expected from them in the interval. But when the autumn of 1847 arrived, without any intelligence of the ships, the attention of her Majesty's Government was directed to the necessity of searching for and conveying relief to them, in case of their being imprisoned in ice or wrecked, and in want of provisions and means of transport. For this purpose an expedition, in three divisions, was fitted out in the early part of last year, directed to three different quarters simultaneously, viz:

First, to that by which, in case of success, the ships would come out of the Polar Sea to the westward, (or Bhering's Strait.)

Second, to that by which they entered on their course of discovery, on the eastern side, (or Davis's Strait.)

And, third, to an intervening portion of the Arctic shore, approachable by land from the Hudson Bay Company's settlements on which it was supposed the crews, if obliged to abandon their ships, might be found.

This last division of the expedition was placed under the command of my husband's faithful friend, the companion of his former travels, Dr. Sir John Richardson, who landed at New York in April of last year, and hastened to join his men and boats, which were already in advance towards the Arctic shore. Of this portion of the expedition I may briefly say, that the absence of any intelligence from Sir John Richardson, at this season, proves he has been unsuccessful in the object of his search. The expedition intended for Bhering's Strait has hitherto been a complete failure. It consisted of a single ship, the Plover, which owing to her setting off so late and to her bad sailing properties, did not even approach her destination last year. The remaining and most important portion of the searching expedition consists of two ships, under the command of Sir James Ross, which sailed last May for Davis's Strait, but did not succeed, owing to the state of the ice, in getting into Lancaster Sound, till the season for operations had nearly closed. These ships are now wintering in the ice, and the store-ships about to be dispatched from hence with provisions and fuel to enable them to stay out another year; but one of these vessels is, in a great degree, withdrawn from active search, by the necessity of watching at the entrance of Lancaster Sound for the arrival of intelligence and instructions from England by the whalers.

I have entered into these details with a view of proving that, though the British Government has not forgotten the duty it owes to the brave men whom it has sent on a perilous service, and has spent a very large sum in providing the means for their rescue, yet that, owing to various causes, the means actually in operation for this purpose are quite inadequate to meet the extreme exigence of the case; for it must be remembered that the missing ships were victualled for three years only, and that nearly four years have now elapsed, so that the survivors of so many winters in the ice must be at the last extremity; and also it must be borne in mind that the channels by which the ships may have attempted to force a passage to the westward, or which they may have been compelled by adverse circumstances to take, are very numerous and complicated, and that one or two ships cannot possibly in the course of the next short summer explore them all.

The Board of Admiralty, under a conviction of this fact, has been induced to offer a reward of £20,000 sterling to any ship or ships of any country, or to any exploring party whatever, which shall render efficient assistance to the missing ships or their crews, or to any portion of them. This announcement, which, even if the sum had been doubled or trebled, would have met with public approbation, comes, however, too late for our whalers, which had unfortunately sailed before it was issued, and which, even if the news should overtake them at their fishing grounds, are totally unfitted for any prolonged adventure, having only a few months' provisions on board and no additional clothing. To the American whalers, both in the Atlantic and Pacific, I look with more hope as competitors for the prize, being well aware of their numbers and their strength, their thorough equipment, and the bold spirit of enterprise which animates their crews. But I venture to look even beyond these. I am not without hope that you will deem it not unworthy of a great and kindred nation to take up the cause of humanity, which I plead in a national spirit, and thus generously make it your own.

I must here in gratitude adduce the example of the Imperial Russian Government, which, as I am led to hope by his excellency the Russian Ambassador in London, who forwarded a memorial on the subject, will send out exploring parties this summer from the Asiatic side of Bhering's Straits, northwards, in search of the lost vessels. It would be a noble spectacle to the world if three great nations, possessed of the widest empires on the face of the globe, were thus to unite their efforts in the truly Christian work of saving their perishing fellow-men from destruction.

It is not for me to suggest the mode in which such benevolent efforts might be best made.—I will only say, however, that if the conceptions of my own mind, to which I do not venture to give utterance, were realized, and that in the noble competition which followed, American seamen had the good fortune to wrest from us the glory, as might be the case, of solving the problem of the unfound passage, or the still greater glory of saving our adventurous navigators from a lingering fate which the mind sickens to dwell on, though I should in either case regret that it was not my own brave countrymen in those seas, whose devotion was thus rewarded, yet should I rejoice that it was to *America* we owed our restored happiness, and should be forever bound to her by ties of affectionate gratitude.

I am not without some misgivings while I thus address you. The intense anxieties of a wife and of a daughter may have led me to press too earnestly on your notice the trial under which we are suffering, (yet not we only, but hundreds of others,) and to presume too much on the sympathy which we are assured is felt beyond the limits of our own land. Yet, if you deem this to be the case, you will still find, I am sure, even in that personal intensity of feeling, an excuse for the fearlessness with which I have thrown myself on your generosity, and will pardon the homage I thus pay to your own high character, and to that of the people over whom you have the high distinction to preside.

I have the honor to be, sir, with great respect your obedient servant,

JANE FRANKLIN.

To this Letter, Hon. John M. Clayton, Secretary of State, has replied, in the name of the President of the United States, under date of April 25th. We select the following extracts from that reply:—

To the citizens of the United States, who share so largely in the emotions which agitate the public mind of your own country, the name of Sir JOHN FRANKLIN has been endeared by his heroic virtues, and the sufferings and sacrifice which he has encountered for the benefit of mankind.

To accomplish the object you have in view, the attention of American navigators, and especially of our whalers, will be immediately invoked. All the information in the possession of this Government, to enable them to aid in discovering the missing ships, relieving their crews, and restoring them to their families, shall be spread far and wide among our people; and all that the Executive Government of the United States, in the exercise of its constitutional powers, can effect to meet this requisition on American enterprise, skill and bravery, will be promptly undertaken.

The hearts of the American People will be deeply touched by your eloquent address to their Chief Magistrate, and they will join with you in an earnest prayer to Him whose spirit is on the waters, that your husband and his companions may yet be restored to their country and their friends.

[From the Christian Citizen.]

CONGRESS OF NATIONS.

PEACE MEETING IN WORCESTER.

On Sunday evening, April 29th, a meeting of the citizens of this town was held at the City Hall, having been called to consider the proposed arrangements for a Congress of Nations.—ALBERT TOLMAN was chosen Moderator of the meeting.

Christian friends, as you have chosen to call me to this place, I will do what I can to give order to the meeting by presiding over your deliberations. We have assembled "to consider the subject of an International Congress to secure permanent and universal peace."

"The calm and quiet of this evening hour," the close of a day in which we have gathered in our places of public worship to reverence our Maker, is certainly a suitable time to consider such a subject, and do all we can to promote peace among men.

The idea of a project of universal peace is not new. Two centuries and a half ago, Henry the fourth, King of France, began a negotiation for this purpose with Queen Elizabeth of England, and continued it with her successor, James the first. Overtures were also made to Sweden, to the princes of Germany and Italy. Henry fell by the hand of an assassin, and his plan for a Christian Republic, that was to recognize peace as a precept of the Gospel, failed.

Since then, from time to time, the plan has been renewed in various forms by men of learning, influence and piety.

A Congress of Nations for the settlement of national disputes, has been a favorite plan with the American Peace Society from its first formation in 1828. At the first annual meeting a premium of thirty dollars was offered for the best essay upon the subject, which was afterwards raised to fifty dollars. Four or five essays were offered, but only one was thought of sufficient merit to warrant publication. The essay was circulated and read extensively.

In 1831, a premium of five hundred dollars for the best, and of one hundred dollars for the second best, essay upon a Congress of Nations was offered, through the Journal of the Peace Society, and three distinguished gentlemen were appointed as a committee of award. About forty essays were offered. The committe could not select any one they were willing to pronounce superior to all the others, and recommended that the premium should be divided among the five best. This plan did not suit those who offered the premium, and they raised it to one thousand dollars, and appointed a new committee, but they could not agree in the selection of any one candidate. Some of the essays were withdrawn.—Thirty-five of them were left in the hands of the committee of the Peace Society. The president and one of the executive committee were allowed to select five of the best for publication, and to prepare a sixth containing what was considered most important in the others. The six essays were published in one volume, and copies were sent to all the sovereigns of Europe, and to all foreign ambassadors; also to public libraries and literary institutions.

The London Peace Society, by a similar plan, obtained twenty-five essays upon the same subject; and more recently the French Society for the promotion of peace received twenty-four, many of which have been published and freely circulated.

We who are here assembled may and should do something to forward the good work. The names of several gentlemen have been announced in the public call for this meeting—they are ready to address you.

I will not detain you longer. I will only repeat what I first said—that this quiet Sunday evening is a suitable time to discuss the important subject that is now to be presented, and in order that we may enter upon it with proper feelings, I will take the liberty to request some one of the clergymen of the city who may be present, to invoke the divine blessing upon our efforts.

Rev. E. E. Hale offered prayer.

MR. HALE read the following resolutions, which had been put into his hands by the Committee of Arrangements for this meeting.

1st. RESOLVED, That we deem the cause of Peace to have paramount claims on the attention of Christian philanthropists, and that they are bound by every principle of humanity to give their efforts for the abolition of the cruel, destructive and demoralizing practice of war.

2d. RESOLVED, That the proposal of the Peace Societies in Great Britain and America, for a Congress, to be composed of Delegates from all nations who shall concur in the arrangement, for the purpose of forming a code of international law, by which their future disputes may be afterward adjusted, opens to us the hope of a safe, harmless, and effectual method by which wars may be forever prevented.

3d. RESOLVED, That we look upon the late Congress at Brussels for this purpose, as an important and auspicious event in the history of our age; and see in the spirit of harmony and Christian benevolence which guided its discussions, a cheering indication of the advancing purification of the world.

4th. RESOLVED, That we highly approve of the zealous and arduous efforts made by our gifted countryman, Elihu Burritt, in this cause, and sympathize warmly with him, and gratefully acknowledge the generous co-operation given to him by the eminent friends of peace in Britain, and on the Continent of Europe.

5th. RESOLVED, That we earnestly request all citizens of the United States who are sincerely desirous of promoting the peace of the world, to make efforts that a strong and able Delegation may be sent from this country, to the great Convention for a Congress of Nations to be held at Paris, in the ensuing month of August.

In offering these Resolutions with the sentiments of which he heartily concurred, he spoke of the favorable opening which the present condition of Europe afforded for such a Congress as this in Paris. Whatever the argument regarding a Congress of Peace, had been before Feb. 24th, 1848, a wholly different argument and a stronger one for it, could be urged now. He was ready to grant, that before the French "revolution of two days," in the fixed and settled condition of Europe, such a movement had seemed difficult,—a something in the distant future,—if not indeed an absolute chimera. But the last yer had changed the whole aspect of affairs. And, for an illustration of the power which this proposed Congress might possibly exert, in the present condition of things, he could urge no more striking fact than the existence and influence of the German Parliament at Frankfort. It was called together by no commission from any government whatever. A club of men of political science, assembling in haste on the outbreak of the Revolutions in Europe, recommended to the various German states to send members to form this Parliament. They had as much "commission," and as little for giving this recommendation as an Odd Fellows Lodge in this town would have had. But, with authenticated commission or without it, the German Parliament had met and acted; and whatever its fate, it would have this honor at least, that, in a great measure, it has kept the peace of Germany for twelve months of European history.

Everything in the aspect of European affairs is an announcement to us, continued Mr. Hale, that every nation in Europe, whatever its boasts or pretensions, is longing to be bound over to keep the peace. The Emperor of Austria in his Lombard war:—France refusing to send troops to Genoa:—Denmark and Prussia even, each of them show that they would be delighted with a plausible excuse for keeping the peace in this terrible crisis.

It may be that the Congress of August, if really strong in the character of its members, will *strike in*, as just the right instrument, in this condition of affairs. For this, one element in it must be a large and really vigorous American Delegation. Of the greatest Peace Society God's eye looks down upon—that is, the United States of America—the strength and permanency is the presence, behind its unflinching elements of Northern and Southern States, of the great Western region, which between these two holds the balance, and, in spite of their perpetual dissention, binds them together. Such a position might a wise American Delegation, strong *in its indifference to European jealousies*, occupy in this gathering of the nations. Between German and French animosities—between English and French jealousies in such a body, the American representation has the power to be the mediator. And I can ask, said Mr. Hale in closing, no nobler field for my country, no higher blessing upon her, than that she may be the peace-maker of the world.

[Mr. Hale was followed by Messrs. Amasa Walker and J. P. Blanchard, and by Rev. Mr. Burton. Mr. B.'s remarks, which were very interesting, are reported in the Citizen, but we have not room to insert them.]

APPEARANCE OF JOHN FOSTER.

It would be next to impossible to give one who was not acquainted with Mr. Foster, a correct impression of his personal appearance. His dress was uncouth, and neglected to the last degree. A long gray coat, almost of the fashion of a dressing gown—trousers which seem to have been cherished relics of his boyhood, and to have quarrelled with a pair of gaiters, an intervening inch or two of stocking indicating the disputed territory; shoes whose solidity occasionally elicited from the wearer a reference to the equipments of the ancient Israelites; a colored silk handkerchief, loosely tied about his neck, and an antique waistcoat of most uncanonical hue—these, with an indescribable hat, completed the philosopher's costume. In his walks to and from the city of Bristol, (the latter frequently by night,) he availed himself at once of the support and protection of a formidable club, which, owing to the difficulty with which a short dagger in the handle was released by a spring, he used jocosely to designate as a 'member of the Peace Society.' So utterly careless was he of his appearance, that he was not unfrequently seen in Bristol, during the hot weather, walking with his coat and waistcoat over his arm.

This eccentricity gave rise to some curious mistakes. On one occasion, while carrying some articles of dress, in the dusk of the evening, to the cottage of a poor man, he was accosted by a constable, who, from his appearance, suspected they were stolen, some depredations of the kind having been recently committed in the neighborhood. Mr. Foster conducted the man to the seat of an opulent gentleman, with whom he was engaged to spend the evening; and the confusion of the constable may be easily imagined when he was informed of the name of his prisoner, who dismissed him with hearty praise for his diligence and fidelity.

His was one of those countenances which it is impossible to forget; and yet, of which no portrait very vividly reminds us. His forehead was a triumph to the phrenologist; and surrounded as it was by a most uncultivated wig, might suggest the idea of a perpendicular rock crowned with straggling verdure; while his calm but luminous eye, deeply planted beneath his massive brow, might be compared to a lamp suspended in one of its caverns. In early life, his countenance, one would suppose, must have been strikingly beautiful; his features being both regular and commanding, and his complexion retaining to the last that fine but treacherous hue which probably indicated the malady that terminated his life. His natural tendency to solitary meditation never showed itself more strikingly than in his last hours. Aware of the near approach of death, he requested to be left entirely alone; and was found shortly after he had expired, in a composed and contemplative attitude, as if he had thought his way to the mysteries of another world.

THE PAPAL DECLARATION ON THE IMMACULATE CONCEPTION.

The following is a translation of the document lately issued by the Pope from Gaeta.

THE PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS OF THE WHOLE CATHOLIC WORLD.

PIUS PP. IX.

Venerable brethren—Health and apostolic benediction. From the first day, when raised without any merit of our own, but by a secret purpose of Divine Providence, to the supreme chair of the prince of the apostles, we took in hand the rudder of the whole Church, we were touched with a sovereign consolation, Venerable Brethren, when we knew in how marvellous a manner, under the pontificate of our predecessor Gregory XVI., of venerable memory, there was awakened throughout the whole Catholic world the ardent desire of seeing it at length decreed by a solemn judgment of the holy See, that the most holy Mother of God, who is also the tender mother of us all, the immaculate Virgin Mary, was conceived without original sin.

This most pious desire is clearly and manifestly attested and demonstrated by the incessant petitions presented as well to our predecessor as to ourselves, wherein the most illustrious prelates, the most venerable canonical chapters, and the religious congregations, especially the illustrious order of preaching friars, have rivalled each other in soliciting that permission should be granted to add and pronounce aloud and publicly in the sacred liturgy, and also in the preface of the mass of the conception of the Blessed Virgin, the word Immaculate. To these instances, our predecessor and we ourselves acceded with the utmost readiness. It has further come to pass, venerable brethren, that a great number among you have not ceased addressing to our predecessor and to us, letters wherein, expressing their redoubled wishes and their lively solicitations, they press us to resolve to define it as a doctrine of the Catholic Church that the conception of the Blessed Virgin Mary was entirely immaculate, and absolutely exempt from all stain of original sin.

Moreover, there have not been wanting in our time men eminent for their genius, virtue, piety, and learning, who in their learned and laborious writings have cast so brilliant a light upon this subject and most pious opinion, that multitudes of persons are astonished that the Church and the Apostolic See have not yet decreed to the Most Holy Virgin this honor which the common piety of the Faithful so ardently desires to see attributed to her by a solemn judgment: and by the authority of the same Church and the same See. Assuredly, these wishes have been singularly pleasing and full of consolation to us, who, from our most tender years, have held nothing more dear, nothing more precious, than to honor the Blessed Virgin with a particular piety, with a special veneration, and with the most intimate devotion of our heart, and to do all that seemed to us apt to contribute to her great glory and praise, and to the extension of her worship.

Thus, from the commencement of our pontificate, we have directed with an extreme interest our most serious cares and thoughts towards an object of such high importance, and have not ceased to raise unto Almighty God humble and fervent prayers that He may deign to illuminate our soul with the light of His heavenly grace, and make us know the determination which we ought to make upon this subject. We also repose all confidence in this, that the Blessed Virgin, who has been raised "by the greatness of her merits above all the choirs of angels up to the throne of God," who has crushed, under the foot of her virtues, the head of the old serpent, and who, "placed between Christ and the Church," full of graces and sweetness, has ever rescued the Christian people from the greatest calamities, from the snares and from the attacks of all their enemies, and has saved them from ruin, will in like manner deign, taking pity on us with that immense tenderness which is the habitual outpouring of her maternal heart, to drive away from us by her instant and all-powerful protection before God, the sad and lamentable misfortunes, the cruel anguish, the pains and necessities which we suffer, to turn aside the scourges of Divine wrath which afflict us by reason of our sins, to appease and dissipate the frightful storms of evil with which the Church is assailed on all sides, to the unmeasured grief of our souls, and, in fine, to change our sorrow into joy.

For you know perfectly, Venerable Brethren, that the foundation of our confidence is in the Most Holy Virgin; since it is in her that God has placed the plenitude of all good in such sort that if there be in us any hope, if there be in us any spiritual health, we know that it is from her that we receive it.....because such is the will of Him who hath willed that we should have all by the instrumentality of Mary.

We have consequently chosen some Ecclesiastics, distinguished by their piety and well versed in theological studies, and at the same time a certain number of our Venerable Brethren the Cardinals of the Holy Roman Church, illustrious for their virtue, their religion, their wisdom, their prudence, and for their knowledge of Divine things; and we have commissioned them carefully to examine this grave subject in all its relations, according to their prudence and their learning, and thereafter as soon as possible to lay before us their resolution. Herein we have thought fit to follow the illustrious footsteps of our predecessors, and to imitate their example.

For this reason it is, Venerable Brethren, that we address to you these letters, whereby we earnestly excite your distinguished piety and your episcopal solicitude, and we exhort you, each according to his prudence and his judgment, to ordain and to cause to be recited, each of you in his own diocese, public prayers to obtain of the merciful Father of Light, that he may deign to illuminate us with the superior brightness of His Divine Spirit, and may inspire us with a breath from on high, and that in an affair of such great importance, we may be able to take such a resolution as shall most contribute, as well to the glory of His Holy Name as to the praise of the Blessed Virgin and the profit of the Church Militant. We have a lively wish that you should as soon as possible make known to us with what devotion your Clergy and Faithful people are animated towards the Conception of the Immaculate Virgin, and what desire they have to behold the Apostolic See promulgate a decree in this matter. We, above all, desire to know, Venerable Brethren, what are in this respect the wishes and feelings of your eminent wisdom.

And as we have already permitted to the Roman Clergy to recite a certain Office of the Conception of the Most Holy Virgin, composed and printed very recently, in place of the Office which is found in the ordinary Breviary, we also accord to you, Venerable Brethren, the faculty of permitting all the Clergy of your Diocese, if you judge it convenient, to recite freely and lawfully the same Office of the Conception of the Most Holy Virgin, which is actually used by the Roman Clergy, without your demanding this permission of us, or of our Sacred Congregation of Rites.

We make no doubt, Venerable Brethren, but that your singular piety towards the Most Blessed Virgin will make you, with the utmost diligence and the most lively interest, comply with the desires we express to you, and that you will hasten to transmit to us within a convenient time the [illegible] which we require. Meanwhile, as a pledge of [illegible] favours, and above all as a witness of our good-will towards you, the Apostolic Benediction which we give from the bottom of our heart to you, Venerable Brethren, as well to all the Clergy and all the faithful laity entrusted to your vigilance.

Given at Gaeta, on the 2d day of February, in the year 1849, in the third year of our pontificate.

STATEMENT BY REV. DR. STONE.

THE EPISCOPAL CHURCH.—This branch, that so often takes to itself such airs as are enough to make high heaven blush and hang its head, would seem; according to the testimony of its best members to, be deficient in true Christianity, just in proportion to its lofty pretensions. Says Rev. Dr. Stone, in a recent discourse,—

"At present, the stream of error, far too inadequately opposed, runs through every portion of our church. Except to a limited extent, we cannot check its flow. With a power, which it is difficult to resist; the press among us is subsidiary to the spread of a most perilous infection; and by our silence and want of organization, we label the poison as "Good Medicine" for our families and our parishes."

"To bring the subject," he continues, "still nearer—there is false teaching in our *own church*. If we have rightly learned Christ, the true gospel is in danger of being lost to our children and our children's children. *This we believe in the depth of our soul's honesty.* In relation to those holy ordinances which have taken the place among us of the ancient circumcision and passover, and to ceremonies which, if not identical are yet all but equally cumbrous with those of the Levitical law, there is in our church a great amount of teaching—an insisting on the virtual necessity of these externals of religion, which, as we are constrained to understand things, is quite as much a perversion of the gospel of Christ, as the teachings which St. Paul so strenuously opposed in his Epistle to the Galatians. * * Those who teach what we solemnly believe to be 'another gospel' than that of Christ, are exceedingly numerous, both in our mother land and in our own. They have surrounded themselves with a vast power of influence. Individual and organized action, in the use both of the pulpit and the press, is most efficiently under their control."

[From The Daily Tribune of Monday.]

SERMON BEFORE THE AMERICAN BIBLE SOCIETY.

BY EDWARD BEECHER, D.D. OF BOSTON.

A sermon was preached by Rev. Dr. E. Beecher, in the Tabernacle, yesterday evening, at 7 1 2 o'clock, before the American Bible Society. Notwithstanding the storm that prevailed throughout the day, a large number assembled to listen to the eloquent discourse.

The text was from Isaiah, 55th chapter, 10th and 11th verses. The sublime principle of nature to which God refers, said Mr. Beecher, by which every drop of rain is marked by Him in its progress through river or lake, or ocean or cloud, and is still commanded to fulfil his purposes, is the emblem which He has chosen of the prominent power of his word.

I might, this evening, direct your attention slightly to the field occupied by this society apart from its relations, and in this aspect no one could call your work a small one. The worth of one soul, who can estimate! The regeneration of one family may open a fountain of life for our country. Your committee on naval stations for the year 1848, says it has been the means of distributing many hundred copies of the Bible to the sailors and marines of the navy. These copies have been carried to every clime and over every sea; some of them were given to the Exploring Expedition to the Dead Sea, and were carried by them to the shores of Galilee.

But I will not confine your views to this field; vast as it is, it is but a small part of a greater whole. You are but one of a system of affiliated societies spreading throughout our nation; and these again are but parts of a higher system of missions comprehending the world and desiring to give the Word of God in every language. How sublime then the relation in which we stand to the great system! how elevating the thought that we thus comprehend the globe, and that the power by which we move it is the Word of God.

In every relation of life the Bible is necessary to insure happiness and to confer true content by the heavenly peace which it alone bestows.

SERMON BEFORE THE FOREIGN EVANGELICAL SOCIETY.

BY REV. RAY PALMER.

Last night Rev. Ray Palmer delivered a sermon before the Foriegn Evangelical Society, in Bleecker-st. His text was Matthew iii, 12:

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

"In these words" said the Rev. Speaker, "John the Baptist announced the coming and purpose of Christ the Purifier. His mission was to effect a complete moral purification of the world. The work begun by him is therefore steadily to progress until the blessed consummation shall be reached—until light shall triumph over darkness among men. This prophecy has been in process of fulfilment until now. Even at times when the adversary seemed to have gained an advantage, and his servants sounded the note of triumph, he never resumed his apparent victory; his forces were soon routed and utterly overthrown. The last stage of the final purification of a world long sunk in darkness, is at hand. In the words of the Apostle, his fan is in his hand. Christ is now directing himself to the completion of his work done on earth.

The work of Christ done on earth involves of necessity three stages. THE FIRST STAGE of the purifying process is the initiative.

The second stage is the experimental. This has been steadily going on from the day of Constantine down to the presen: time.

The third step is that of Transfiguration. The advances of humanity towards a purer state are to be manifest and permanent.

It is felt by all that a new era in human affairs is commenced. Christ is at hand—His breath is kindling the fires which are to burn all the accumulated chaff of ages. If read aright, these things are tokens. Each victory of Truth is to be final—each forward step of humanity is not to be reversed. It is the nations of Western Europe—the seats of the highest civilization—that will lead off in the final march of humanity. Evangelical Truth will infallibly purify the world, if brought into contact with the minds of men. Society needs nothing but Piety to perfect its spirit and organization. Every requirement of the Bible is now ready for the spread of Evangelical truth. It is providential that the facilities for the work keep pace with the necessity for them. Rome, though she hates truth, has no longer any power to prevent its distribution.

SERMON BEFORE THE PRES. BOARD OF MISSIONS.

BY REV. MR. JANEWAY.

Last night Rev. Mr. Janeway delivered a discourse before the Assembly's Board of Missions in the Dutch Reformed Church, (Rev. Dr. McElroy's,) from Luke x, 2:

"Therefore said he unto them, the harvest truly is great, but the laborers are few."

The Rev. gentleman described the state of religion immediately before the preaching of our Saviour, and contrasted it with the remarkable change effected in a short time by the missionary efforts of his disciples. He held out the cheering hope, that in our day, when the spread of pure Christian doctrine is so much greater than it was in the early ages of the Church, and when revolution is changing the face and form of many nations and removing hoary institutions, the time might be at hand when many shall go forth and preach salvation to the heathen, with unprecedented success. The harvest was great and the field was the world with its teeming millions. He was not of opinion that the utmost charity would allow us to include over a hundred millions of our fellow men among the true followers of Christ, while the other seven hundred millions now upon the earth formed the great field in which missionary enterprise should be earnestly and ardently engaged.

He said that the heathen die and perish forever, for that without holiness no man can see the Lord. Is there, can there be, holiness, he asked, in the debasing superstitions of paganism? Can the heathen rise up of themselves without the grace of the Gospel? No!

The Laborers at present engaged in this work of brotherly love are few. What is the Church doing? Only 1,400 missionaries are sent out by 100,000,000 of Christian people, being one missionary or teacher to every half million of the heathen races—only one! When one to each 20,000 of the Gentiles shall be sent among them, with God's blessing on their efforts, better results might be looked for. The friends of Christianity ought not to be discouraged by the magnitude of the work to be done—they should, rather, rejoice at what had been already achieved, little as it was.

Previous to the sermon, a gratifying account was given of the missions in charge of the Church. The expenditure, like the receipts of the Board, last year, was about $110,000, being more than was received in any former year—there had been great success among the Cherokees and other Indian tribes—three missions are maintained in India—several more among the colored races in Africa—the mission at Amoy in China, has been suspended, with one missionary unwell and another dead—there were missions and schools at Canton and at Ningpo, and great exertions are made at the other missions in China; the medical skill and experience of certain Christian physicians are doing much for Christianity *abroad*—missions are established among the Jews, the mind of that people being at present very unsettled on religious subjects. None of the missions are in debt.

[From the N. Y. Evening Post.]

REV. ALBERT BARNES' SERMON BEFORE THE AMERICAN HOME MISSIONARY SOCIETY.

The anniversary sermon before this society was delivered last Sunday evening May 6, in the Mercer street Presbyterian Church, to a large audience, by the Rev. Albert Barnes, of Philadelphia. From Deut., 1st chapter and 21st verse.

He thought no better text could be chosen.—The principle contained impelled to action; we should not be discouraged nor fear. We are but carrying out the work which we were sent to accomplish. The God of our fathers has called upon us to take possesion of this land and not be discouraged. It shall be my endeavors to set forth the reasons of this, and shall therefore consider, first, the field to be occupied—the physical condition of the country as well as the character of the inhabitants; the contending elements to be overcome; the practicability of the contest, and the adaptedness of the means to the end.

The Field. Our Savior said the field is the world. We may say, the field is our country, whatever its limits originally or at present.—No matter how obtained, it is ours. Whether we contemplate the snow-clad mountains of the east, the prairies of the west, the savannahs of the south, or the rich mines of our new acquisitions, it is our field. In this vast field, it will be more interesting if we bring before us one portion—the west; for if that is saved we are saved, if that is lost all is lost.

The speaker then at length dwelt upon the character of the west—both its geographical aspect and that of its inhabitants, the different views given of the west by cursory examiners, who would be influenced by their trades or professions, their state of health, &c., in making their statements. He who had anticipated seeing nothing but barbarism, would be surprised at the appearance of large cities with their fashions and refinement. He who had expected refinement alone, would be struck with the appearances of barbarism. When Moses sent out spies to examine Canaan, they all brought back different reports, but all gave a report of the richness and fertility of the land, the proof of which was borne with them, though some saw giants.

It was Caleb who stilled the people on that occasion, and said, let us go up and possess the land. So, people coming from the west influence the people of the east. Some are phlegmati and bilious, and persuade according to their health. One sees nothing but Christianity, another only the evidences of infidelity, another that Roman Catholicism abounds, another beholds nothing but barbarism, another only political discord and anarchy; yet all agree as to the vastness and richness. The fertility, extent and beauty of the west have been often dwelt on and described, yet none of those descriptions are equal to what the reality is. The west is a complex idea—there are eleven great states in the west, without Minesota. The west can support more than England, Scotland, Ireland, France, Denmark, and Portugal.

There will soon be 100 millions; then 200 and then 300, and it will soon be larger than China. The arm to control the nation is there, and the influence to advance christianity is there; all the western papers speak of this. A few years ago, says a traveller, there was only a birch canoe on Lake Michigan, now it has the market outlets of 150,000 inhabitants. In 1818, no steamboat on the Western waters; now there are no less than 1200 steamboats and 4000 keel and flatboats, equel to 430 millions of dollars, or double all our foreign commerce.

The want of homogeneity is obvious from the materials of which the west is composed. There is a large infusion of the Puritan mind; and here are representations from all the States in the Union; here are those from the south who have left on account of their disgust for slavery; they are indolent, of refined and exalted feelings.

The best guide for the vastness of that country, is to take a map of one of the small States, as Massachusetts, and cut it out and

less than before of its extent. We cannot over estimate the advantages to this country in the establishments of schools and churches. When I stood at the falls of St. Anthony, and contemplated the distance I was from home, four hundred miles up the Mississippi, I was overcome with the idea of the vastness and greatness of my country. What a feeling of vastness is produced on the stranger.

The people were no less remarkable than the land, and will become as important. God made New England what it is, that it might make the most of what it should be. That we may clearly see the work to be done we must understand what the people are. [Here the speaker went into a lengthy detail of western character, interspersed with several quotations from distinguished writers, but our limits prevent detail.] The western people are not homogeneous. The Phenicians were—they stamped on their columns their own character—Ionia became the image of Achaia and Argos.

There, too, the great body of emigrants, from nearly all nations, are imbued with the principles of monarchy—there is to be found the cautious Scotchman, the vain Frenchman, the proud Spaniard, the positive Englishman, the indolent Italian, the Polander and the Dane. They are no more united than iron and clay; there is no great heart to bind them together; hence society there is a resolution into its original elements—nothing remains to unite them but proximity and a common interest; and though a lady may travel there with more safety than in the days of chivalry; though a minister is there well treated, (for if one molest him, there are a dozen ready defenders;) though no one may want a night's lodging or a meal; though no one may want help in sickness; yet the condition of the west, both politically and religiously is a perturbed one. One of the redeeming features of the west, is a want of those causes which produce imbecility, and which exists in the new world.

In the second part of his discourse, in relation to *the contending elements to be mastered;* the west was compared to a great battle field, where the destinies of our country are to be decided. The question to be decided is, whether we are to be free? If so it is to be by that valley—it is, whether barbarian Catholicism, or evangelical religion shall prevail—no vision so dazzling as that presented by this valley. There is no fear from paganism, for there is no tendency in the nation to that, and there is no such land in existence.

In conclusion, the tendency of the west to evangelical religion was considered, and the Home Missionary Society shown to be the great and efficient means for bringing about this desired result. [N. Y. Eve. Post.

A correspondent of the Evening Journal thus speaks of Mr. Barnes, and of his recent performance:—

A few years ago the sermon before this Society was preached by Rev. Dr. Bushnell. It was an attempt to show that all emigration tended to barbarism, and that barbarism was "the first danger" to be apprehended by the church and country. To this opinion the sermon of Mr. Barnes was an elaborate reply; it was as able as it was long; it occupied nearly two hours and a half in the delivery. It will be published.

Mr. Barnes is a remarkable man. He is one of the closest students in the country. He rises at four o'clock, and keeps at his books till two. He has a study in his church. The building is surrounded with a high iron fence—the gate is locked when he enters upon the toils of the day. He locks his church door also, and then across a wide vestibule he enters his room of toil. He is beyond annoyance. And those who wish to see him must call on him at particular hours. When he was first settled in Philadelphia the watchmen threatened to arrest him.—They did not believe that he was about the church at four o'clock in a winter's morning for any good purpose; the clergymen of Philadelphia, they said, were men that kept better hours. He does not look like a student—he is tall, large framed, and full and fair in the face, like a man who says to his soul, "take thine ease, eat, drink and be merry." He has no gestures in the pulpit, unless the occasional raising of one finger in a measured manner can be so called. He is stationary in the pulpit, almost motionless, with his head slightly inclined toward the right shoulder.

AMERICAN ANTI-SLAVERY SOCIETY.

[From the Christian Inquirer.]

The American Anti-Slavery Society met in the Tabernacle on Tuesday morning, at 10 A. M. A large audience were assembled.

Below will be found a condensed report, partly taken from the daily papers, of the speeches made on this occasion, and although they give no adequate idea of them, they will be found interesting to our readers. Indeed to any one sufficiently raised above vulgar prejudices, whether in the form of conservative fears or anti-slavery extravagance, there is something in the attitude and speech of the Anti-slavery society, full of meaning and instruction. There is, to say the least, something in the principles it adopts, capable of converting the rudest and least promising subjects into orators of burning lips. That "eloquence is dog-cheap at the anti-slavery meetings," is a fact which Emerson has long ago recorded, but it would be well for us to understand why it is so. Is it not because the materials for eloquence are so vast; because no wrong is so gigantic as slavery, no indifference so unpardonable as northern insensibility to the federal sin of our common slaveholding; no appeal to God or man so backed by every sentiment of justice and mercy in our hearts, as that which pleads for three millions of oppressed brethren, whose only fault is their skin!

The indifference of this community to the subject of Emancipation is not to be ascribed, however falsely we may flatter ourselves, to the extravagance of its ultra advocates. At the meeting of the American and Foreign Society at the Tabernacle on Tuesday afternoon—a society which takes strict care to say nothing against the Constitution or the church, although we do not claim to know all good or decisive men in New York, we saw not one single face belonging to an influential member of society in this city whether clerical or lay! And the Colonization Society, to which we hurried in the evening, determined to see the three forms of opposition to slavery on the same platform, on successive portions of the same day, had abandoned its meeting for want of interest—a lamentable commentary on the icy indifference of our community in a subject which should make the very stones cry out. Have not the abolitionists some apology for a fiery zeal and an absorbed devotion to the one theme of immediate abolition under circumstances like these!

Wm. Lloyd Garrison in the chair. Prayer by Rev. S. May, of Massachusetts.

Resolutions were offered by E. Quincy, of Boston, and Parker Pillsbury of New Hampshire then addressed the meeting. He ascribed the indifference of our people to slavery not so much to approbation of it as to blindness as to its real character. He thought that even in that very assembly were talent and influence enough to overthrow it could they be brought to bear upon it. This neglect he declared to be criminal, and urged with much force the importance of the work not only to our own country but to the whole world, which looks to the United States for an example and encouragement to freedom. Every individual in the United States is responsible for the wrong. People forget their individuality—merged it in association, and allowed themselves to occupy the position of vulgar fractions—as a tenth part of a church; a hundredth part of a party, &c.

The Board of Commissioners for Foreign Missions, in their discovery of the innocence of organic sin, have found out an opiate for the conscience, more potent than ether or chloroform to allay the pain of a surgical operation. We had commenced probing the American people, had cut to the quick, and the screeching, howling and groaning showed that we had touched the vital parts, had prepared the way for a cure; but since the invention of organic sin, the whole body politic can now be cut in pieces without a consciousness of the operation. [Cheers and hisses.]

I stand here to charge the American Board with retarding the progress of reform by declaring sin to be organic, and hence no sin at all.—You ask why attack the Church? What else should we attack? The Church has reared her light on some reef of fatal rocks, which leads those who trust in it into utter ruin. Slavery has been cast out by the Catholics of South America, by the aristocrats of the old world, but here there is not a Doctor of Divinity who does not extend the right hand of fellowship to the bloodiest tyrant that ever wielded a cowskin, to the most atrocious miscreant that ever stole a sleeping baby from the cradle of innocence.

Mr. Pillsbury took from his pocket a copy of the Georgia Constitution—a list of a recent date, wherein was a review of Clay's Letter on Emancipation, "by a Clergyman of the South."—From this Review several extracts were read, and among them one in which the writer declared that Slavery had ever been regarded by Christ as the sublimest institution ever ordained, next to that of the Redemption; and that it was destined to form a part of every well regulated society. Sir, said Mr. Pillsbury, it takes a clergyman to utter such a sentiment as that.—Hisses followed this, from some quarters of the house. Mr. P. quickly said, "That is very appropriate—every man in his own vernacular!" The speaker continued his remarks at some length, but we cannot report him further.

Wendall Phillips of Boston next appeared; and in a glowing speech beautified with all that classic elegance can do to make earnestness attractive, held the audience enchained for an hour or so; defining the position of the Abolitionist, claiming respect for him on the score of his sacrifices of feeling and interest, and proposing his life as the test of his sincerity and devotion. The American Anti-Slavery Society is accused of having adopted new principles—of making new and unreasonable demands upon those who desire to co-operate with it. But in the declaration that *Slavery is Sin* would be found the germ of all the doctrines and measures proposed by the Society.

CHRISTIAN REGISTER

BOSTON, SATURDAY, MAY 19, 1849.

ECCLESIASTICAL ALARMS.

We find an item of intelligence in the London Inquirer, worthy of some passing notice. It is as follows:

A New Club. The *Record* is scandalised at the formation of "The Sterling Club." It says—"Who are the leading members of this Sterling Club?" Infidels, Papists, Tractarians, Trimmers, Benthamites, speculators of every class, painters, poets, and humourists, are in the 'Sterling Club,' all intermingled with Bishops, Archdeacons, College Fellows, and College Tutors. With shame we read the names of all the *three* Wilberforces in a club, whose common bond of union seems to consist in reverence for Sterling as a bold speculator, and in the belief of the assertion we have just quoted from Mr. Maurice ['that the popular English system cannot last.'] Besides Samuel Wilberforce, Bishop of Oxford, we have in the catalogue Connop Thirlwall, Bishop of St. David's, Archdeacon Allen, Archdeacon R. Wilberforce, and the Rev. H. Wilberforce; the Rev. A. P. Stanley, the biographer of Arnold, the Rev. Derwent Coleridge, of St. Mark's College, Chelsea; and the Rev. F. Maurice and R. C. Trench, both of King's College. Of laymen, we have Mr. Carlyle, Mr. John Mill, Mr. Donne, Mr. Pusey, Mr. T. D. Acland, Mr. H. Acland, Mr. Augustus Stafford, Lords Lyttelton, Adare, and John Manners, besides the three most eminent writers in *Punch!*

On this the London Inquirer adds:—"The Sterling Club is still, and is likely to continue, a subject of horror to some of the religious journals. The mere thought of free and friendly intercourse between men like Bishop Thirlwall and Mr. John Mill, Professor Maurice and Mr. Carlyle, fills them with apprehension.—They cannot imagine any object of such union, but that of overthrowing the Orthodox doctrine of the literal inspiration of the Scriptures. There is no other point, we are told, on which the members of the Club can possibly be agreed; and, therefore, they must be regarded as a band of conspirators against religion."

This "Sterling Club" was formed several years ago, at Mr. Sterling's suggestion, on his return in the year 1838 from a voyage to Madeira for the benefit of his health. He proposed that it should hold monthly meetings, dine cheaply, and talk on general subjects. Mr. Sterling could thus meet his friends in London together. They agreed, and when they first came together they called themselves "The Sterling." He submitted to the name because it was equivocal. In 1843, when the Club had grown larger, and more than half had no personal acquaintance with him, (for distance and ill health had kept him away from its meetings,) he proposed at a meeting when he was able to be present, a change of name, inasmuch as owing to a change in some of his own opinions, he knew that some of the more recent members would be annoyed at any association with his name. But his proposition was not received with favor, and the name has continued. Sterling died the following year.

We have recently read a very beautiful and deeply interesting sketch of Sterling's Life from the pen of Julius Charles Hare, Rector of Herstmonceux. In the year 1834, he was ordained Deacon, and became curate to Mr. Hare, between whom and himself a most intimate friendship subsisted. The state of his health however obliged him to relinquish his pastoral labors, after the short period of six months. He then gave himself to literary pursuits, and wrote much for the English Reviews. The course of his studies afterwards led him away from the peculiar doctrines and views of the Church of England. He is stated to have gone so far as to adopt the opinions of Strauss, and to have lost his hold of the divine authority and miraculous nature of Christ's mission. We see no evidence of this in his memoir. The man who after reading Strauss's Life of Jesus could say, "God who is at once Life and Wisdom, through Christ has freed me and many generations of millions of his children from the dominion of selfishness in all its forms, worldly or superstitious,"—such a man is not a Straussian, nor can he be called by any other name than a disciple of Jesus. On the 18th of September 1844, his end drew nigh.—Writing a few lines in pencil, he gave them to his sister, saying "This is for you." They were these:—

> Could we but hear all Nature's voice
> From Glowworm up to Sun,
> 'Twould speak with one concordant sound,
> Thy will, O God, be done.
> But hark, a sadder mightier prayer
> From all men's hearts that live—
> Thy will be done in earth and heaven,
> And Thou my sins forgive.

These were the last verses he wrote. He murmured over the last two lines to himself.—As it grew dusk, he appeared to be seeking something, and, on her asking what he wanted, said, "Only the old Bible, which I used so often at Herstmonceux in the cottages;" and which generally lay near him. Before eleven o'clock that night, his spirit had departed.

Mr. S. was a very dear friend not only of Julius Charles Hare, but of John Stuart Mill, of Carlyle, of Frederic Maurice, with whom he was also connected by their marrying sisters, and who is one of the greatest minds in the English Church. He knew Coleridge also, to whom, said he, "I owe *education*," and whom Mr. H. does not hesitate to call "the Sovereign of English thought." He admired and loved Arnold, though he never knew him personally. He was a noble character, of inestimable social worth, capable of producing as well as of feeling the strongest personal attachments, loving early friends more than he was fearful, in consequence of subsequent differences of opinion, of being loved. He possessed very superior literary powers and attainments. Such is the man, whose name has been made the recent occasion of no little stir in the English Church. We presume it is only an *occasion*. The real cause is, that the view of inspiration which Coleridge and Arnold maintained, and Sterling adopted, and which is cherished by Maurice and Hare and others, is now clearly perceived to be leavening the whole lump. It is in the Church of England, it is among Dissenters, it is in this country also, not to be got rid of. It may be called neology, German transcendentalism, Unitarianism, and by still other names, but it is sure to be the predominant opinion of thinking, Christian men.

We suppose that the new "Town and Country Club" in this city, received the hint for its establishment from "The Sterling Club." Mr. R. W. Emerson, one of its members, was numbered among the friends of Mr. Sterling.

THE CONCISION.

We use a word which, if not in common use, is not unknown to the readers of St. Paul's epistles, and is sufficiently expressive. It designated the converted Jews who insisted on the rite of circumcision as essential, and who would *cut off* from the body of Christ the Gentiles remaining uncircumcised. Possibly the word may have been used with a double meaning, and with the intention to express contempt of the rite of *cutting off* a piece of human flesh—still the first is the principal idea, as is evident from the context, Phil. iii, and from another passage in which the apostle says, "They would *exclude* you, that ye might affect them," Gal. iv. 17.

This spirit of exclusion has never been wholly cast out of the Church, for the reason that a spiritual is worse than a carnal demon. It was rampant for centuries in the Roman Catholic Church. It passed into the Protestant body, when this became divided from the Catholic. It is here in New England as truly as it was in Macedonia and Galatia. And we know not where to look for a more marked specimen of it than in the following from the N. E. Puritan:

"A correspondent of the Vermont Chronicle inquires,—"What is to be done with Dr. Bushnell? Is he still the pastor of the North Church in Hartford, and in good standing with the Congregational clergy in Connecticut?" It is a matter of secondary importance, what action the Congregational clergy may take in the case.—After the fact that he has contemptuously rejected the main elements of the Orthodox faith becomes generally known and recognized, he and his church, if they retain him, will find themselves in reality out of the fellowship of the Orthodox ministry and churches, whether any Council or Consociation act on the question or not. That silent process of exclusion was effective in relation to all the Unitarian ministers and churches in Massachusetts."

Where we have reason to know, as we do of Dr. Bushnell, that a man sincerely loves the truth; where, in genius, and in moral and Christian worth, he is an honor to the Church, why should he be thus treated? Why should any others be thus treated? Refute errors if they can be refuted, speak plainly of faults, but still cherish good and pious men. If the Orthodox body shall cut off Dr. Bushnell, be it so. But they will part with more life than they can afford to spare.

From what we *know* of many Orthodox men, we shall be prepared to see not a few openly take the position of Dr. Bushnell, and share his fate.

THE NEW YORK RIOT OF THE SECOND WEEK IN MAY.

Such is society, such the passions of men, that it would seem without the shedding of blood there can be no remission of sin—and the innocent must suffer in the room of the guilty. The bishop of Paris was slain in the street, and the violence of the revolution was stayed. Some of those who fell at the riot in New York had nothing to do with it, were not even lookers-on, but were passing quietly to their homes. The horror of the consequences will for a long time prevent the repetition of the riotous acts that led to them.—Would that it might prove also to have some *reconciling* power!—It has been said that Mr. Macready should not have attempted to act again after such a manifestation as was made on the first night of his appearance at the Astor Place, and that the gentlemen who advised him to do so were very injudicious. We are neither admirers of Mr. Macready, nor approvers of the stage, but we do not see how gentlemen—such as Washington Irving, John W. Francis, Benjamin D. Silliman, Moses H. Grinnell, and others,—not wishing mob-rule to be triumphant whenever it chose—could well have done otherwise. It has been said, too, (and by the jury of inquest on the bodies of the killed,) that if there had been more police force on the spot, the necessity of shedding blood would have been avoided. Possibly—but we think otherwise. As things were, it is agreed on all hands that there was no alternative but for the military to fire on the mob—and the civil authorities met the crisis as guardians of the peace and welfare of the city, and of society.

And all this happens during the *religious* anniversaries of the week! Within a stone's throw of the Astor Place, the Evangelical Alliance were holding their meeting, and Rev. Dr. Cox, we have seen it stated, was speaking at the moment when the rattling of the musketry was heard. Christians consulting about the conversion of Catholic Europe, and expending 25,000 dollars a year for the purpose, when in the very city where they are deliberating, and in our own country, so much more is needed to be done!

Among the causes of the mob, the New York Tribune justly puts "a venal and unprincipled press," which it thus describes:

"It sells its influence to the most corrupt uses, sneers at benevolence and mocks at religion, has neither faith in man, reverence for God, nor belief in anything, panders to depraved appetites, traffics in falsehood and calumny, speculates on dishonor, gloats over vice, and does its utmost to weaken the moral sense of the public and bring the Law into contempt."

That press which *misrepresents* in any degree, and pours odium on any man, or body of men, especially for mere opinion's sake, be it political or religious, is party to the "process of weakening the moral sense of the public." It becomes the *religious* press to impose on itself a double watchfulness, in this respect. If in every city in the country it should always and faithfully speak the truth in love, what a reconciling moral power it would be!

REMINISCENCES.—NO. I.

Some of the early years of my life were spent in the family of my grandfather, who was the minister of a small secluded town of New Hampshire. Here it was my good fortune to become acquainted, as a child, with most of the clergymen of the county. The forms of many, long since passed away, rise vividly before me, and I would fain give some slight sketch of these friends of my childhood.

My Grandfather belonged to what we should at this time call the Old School of Divinity, and his cotemporaries and brethren were probably of the same class. I have heard him called an "Hopkinsian;" but why, was to me a mystery. I imagined it rather a term of reproach, perhaps from the tone of the speaker.

I was somewhat in the condition of the good old lady of P., who came with a most distressed countenance to her pastor, the Rev. Dr. Deane. "O Doctor," said she, "people *do* say *you* are an Ar-me-nian. Now do tell me if you are!" "Madam," said the divine, with great solemnity of manner, "Madam, I was born in Dedham." I said so Doctor, I knew you were not so bad as an Arminian,"—and she departed, perfectly satisfied with the answer.

My own inquiries were doubtless as clearly and satisfactorily replied to.—In those days, the minister's house was a home for all clergymen, with their wives and children, who might be traveling in the vicinity. No matter as to the state of the larder or the size of the house. Wayfarers here always sought, and found,

"Rest and a shelter, food and fire."—

Angels, perchance, might be entertained unawares; but like those who communed with Abraham and Sarah, for them also, the cake was quickly kneaded, the meat dressed, the butter and milk brought from the dairy, and all set before them. But *our* "angels' visits" were more frequent than the poet supposes, and lasted longer. But hospitality was given without grudging, though sometimes it seemed a tax which fell heavily upon the clergyman, whose scanty and irregularly paid salary was insufficient, without the strictest economy and most strenuous exertion, to support his family.

Foremost, among those who stand pictured by memory and affection, is "Tilly Howe," an aged and eccentric itinerant preacher, most of whose life had been spent in wandering through the wild and distant parts of New Hampshire and Vermont, and in preaching the word of life to the scattered population. Sometimes he was sent as a missionary by some society, and at other times he went where the voice of duty called him.

He was a stout, weather-beaten man, with long grey hair falling from below a broad brimmed hat. His dress was always brown, and in cold weather there was added a drab great-coat. His countenance was pleasant, his manner simple and affectionate, and he deeply impressed his hearers with the zeal and fervour of his religious teachings. Tilly Howe was a bachelor; and when I asked "Why he had no wife," was told that years ago when he was young, he was soon to be married, but the lady died. Perhaps to this early disappointment, the world was indebted for the unwearied zeal and devotion of this servant of Christ. He had no ties to bind him. Wherever he found his services were needed, there was his home. In the sick and destitute, the erring and the penitent, there was "his brother, his sister, and mother."

His manner to children was particularly winning, and it was my delight to sit on his knee while he recounted to us his wanderings in deep forests and over lofty hills; how he had forded great rivers, and swollen brooks; how he had visited log cabins, in the far-off wilderness, and preached to a little flock beneath the shadow of some mighty oak, which had stood for centuries the monarch of the forest. Where the angel of death found this faithful servant of his master, I know not; whether stricken down with a powerful blow, or lingering for months beneath disease, till reason faded away and the charms of life had departed. Would that we could know more of his history. He deserved volumes—and it is to be regretted that for this imperfect sketch, he is indebted alone to the deep impression he made upon a *child*.

"Lord, keep his memory green!"

Rev. Dr. Payson of Rindge N. H., father of the late Dr. Edward Payson of Portland, Me., was at this time quite an old man—but I have a distinct remembrance of having once seen him upon his return from the funeral of a clergyman, at which both he and my grandfather had officiated as pall-bearers. They were discussing the character and circumstances of their late brother, and the affliction of his family; and a child was not noticed, when such affecting subjects occupied them. My impression of him is much less vivid than of Mr. Howe.

The eccentric Mr. Sprague, of Dublin, of whom so many anecdotes are told, was within a few miles of us. He had a great passion for pictures, and gathered quite a collection of them. He was not particular as to their value or merit. Engravings, colored sketches—whatever was curious, quaint, or really beautiful, or ridiculous, was welcome to him. After his death, this collection was scattered in all directions, and I was presented by his house-keeper with a gaily colored engraving of *Pomona* gathering apples as large nearly as her head, from a tree, where the tallest branches were within reach of her hands.

Most of the ministers who exchanged with my grandfather were middle aged or old men—and I was very much surprised at the youthful appearance of the Rev. Mr. B. of V., when he preached for us soon after his settlement in that town. I had no idea that clergymen were ever *young*. My admiration of the youthful, handsome, agreeable Mr. B., was intense, and became quite a subject of merriment to the listeners.—I have ever entertained a grateful remembrance of the individual who produced such a remarkable change in my ideas.

The Rev. Mr. N., of P., was ever a welcome guest. Sometimes he brought his wife with him. She was a charming woman, and full of love and kindness even to children; and the fine red apples with which Mr. N. always treated me, won for him a large share of my esteem and gratitude. In his morning and evening prayer, "the motherless little one" was always affectionately remembered, and the blessing of our Heavenly Father implored on her future life.

Annie Armstrong.

NEW PUBLICATIONS.

Miscellaneous Essays and Discourses. By Mark Hopkins, D. D., President of Williams College. Boston: Published by T. R. Marvin, No. 29 Congress St., 1847. 8vo. pp. 514.

This volume consists of five literary and philanthropic essays, seven addresses, and nine sermons, written and published at various intervals since the year 1828. They are pieces of high value, well worthy of being presented to the public in the finished style of letter press and binding, and in the permanent form, in which they now appear. The qualities of President Hopkins' mind are unusual power of speculative thought, clear and strong logical reasoning, good taste, a chaste imagination, purity, and spirituality. In what he actually and intuitively sees, we should rather question our own views if we found we differed from him. But on some points we *do* differ—points he would deem important—perhaps essential—but they are either what seem to be received without questioning as the clear teachings of the Bible, or they are logical inferences—in either case we doubt whether Dr. H., with his characteristic conscientiousness and modesty would say, 'I see and know these things to be so—they are intuitions of the spiritual mind.'—

We have said that President Hopkins' mind is logical. His is not the logic set on fire. He is not fervent and eloquent, in the common acceptation, but he is earnest and impressive, and has power to touch the affections as well as to inform and lift up the understanding.

Review of Dr. Bushnell's "God in Christ." By Enoch Pond, D. D., Professor in the Theological Seminary, Bangor, Maine. Bangor: E. F. Duren. Boston: Tappan, Whittemore, & Mason. Portland: Hyde & Lord. 1849. pp. 118. 12 mo.

Dr. Pond looks at truth in an angle, not from the centre of a circle. Perhaps on this account he sees some things more acutely, but his range of view is very narrow and partial. He has seen, and we think he shows, some of the weak points in Dr. Bushnell's discourses; but at the same time he does him great injustice. Perhaps we ought not to pass over without acknowledging, with as much consideration as it deserves, Dr. Pond's notice of "Unitarians"—who, he says, "will chuckle over" Dr. B.'s discourses. "Were it not for appearances," he adds, "they might shout a triumph." "They will learn," too, he continues, "better than they knew before, how to use Orthodox words and phrases to cover up a Unitarian doctrine, and thus make it pass current with the uninitiated and unsophisticated."

What, in Dr. Pond's opinion, constitutes a Unitarian? We think he makes a true distinction. "The Unitarian believes in one God in *one* person: while the Trinitarian believes in one God in *three* persons—three not *dramatic, representative persons*, like the characters in a play, but *real, substantial, eternal* distinctions in the one undivided essence of the Godhead." "So the matter," he adds, "*must* be understood, or there is no real, valid distinction between the Trinitarians and Unitarians at all worth contending for." With this distinction, he "cannot doubt on which side Dr. B. must fall." Very well. But we make bold to say that very many in the Orthodox churches are already fallen on the same side too; and Dr. Pond's book will not diminish the number.

The Incarnation; or, Pictures of the Virgin and her Son. By Charles Beecher, Fort Wayne, Ia. With an Introductory Essay. By Mrs. Harriet Beecher Stowe. New York: Harper & Brothers, publishers, 82 Cliff St. 1849. pp. 227. 16. mo.

In the first chapter is the interesting autobiographic statement of the author, that he "passed out from early Christian instruction, hopes and prayers, into the outer climes of doubt, of disbelief and positive denial, and that he sounded all the deeps of fatalism, pantheism and atheism. Years he wandered there. After a series of internal changes, so gradual as to defy chronicling, he turned benighted to Jesus whose character, considered as a work of art, he had, through all those wanderings, admired as perfect. He prayed hypothetically, that Jesus, if *real*, would answer. He commenced those studies which eventuated in the writing of these chapters. He sought to imbue his mind with the New Testament. The result was, he found Christ *was* real."

We fear that many, by reading the book thus written, would rather get the impression of the *unreality* of Christ. There is too much imagination for strong conviction, or strong affection. The simple narratives of the evangelists will still be the power of God to the skeptic, as in the case of the author himself.

The writer of the Introductory Essay, who is his sister, herself feels the possibility of its not meeting every one's ideal, and of shocking the tastes of some; but we agree with her that to *some* minds it *may* offer a decided advance upon their conceptions of sacred subjects, and we can have no objection that it should be useful in that direction.

The author substitutes the word *purify* instead of *baptize*, in passages directly quoted from the Bible. This is applying the theory lately advocated by his brother of this city. We ought not to find fault, perhaps, that Christ is called "God himself"—and that in the poem at the end, by Mrs. Stowe, the phrase occurs of "a God disguised," applied to Christ. But it would prevent us from recommending the work, independently of considerations already alluded to.

The Spirit World, a Poem; and Scenes from the Life of Christ. By Joseph H. Wythes. Philadelphia. 1849. pp. 106. 16 mo.

A very neat volume of pleasant thoughts, in general well expressed, but not lifted to any "height of great argument." We should not infer much "Progress of Poesy" from the volume before us.

The Genius of Italy; being Sketches of Italian Life, Literature and Religion. By Rev. Robert Turnbull, author of "The Genius of Scotland," etc. New York: George P. Putnam, 155 Broadway. London: David Bogue, Fleet Street. 1849. pp. 332. 12 mo.

This volume is "affectionately inscribed to the Rev. Rollin Heber Neale, of Boston, Massachusetts, the author's travelling companion in Italy and other lands." "The plan of the work," says the author, "is similar to that pursued in 'The Genius of Scotland,' with less of incident, and more of history and biography, general observation and reflection." It may not be so original a work—the author may have drawn more from the observations of other writers than from his own, and have studied the critics more than the original masters; but he has the merit of *localizing* the genius of the country, and presenting the great and noble men and women of Italy associated with the scenes where they flourished. In his own expressive language, he makes use of descriptions of scenery and localities only as 'the framework for his portraits'—and they are portraits which show a good deal of skill. The matter is well worked up, and with good judgment. The general reader will find it a valuable aid to assist him in his conceptions of the genius of Italy, as illustrated particularly in distinguished Italians. From the study of the character and spirit of another people, one returns better qualified to understand the character and spirit of his own.

Kavanagh, A Tale. By Henry Wadsworth Longfellow. Boston: Ticknor, Reed, & Fields. 1849. pp. 188, 16 mo.

"Kavanagh" is a young clergyman. He is the friend of "Churchill," whom "Nature made a poet, but Destiny a school-master," and who, perhaps, should be considered the real hero of the tale, instructing the reader not to attribute one's defeats and mortifications to outward circumstances, and to the exigencies of one's profession, so much as to the want of a fixed purpose. Churchill is all his life meditating a Romance, when here beneath his eyes, in the persons and events of his village; in Alice Archer who nourished in her bosom a hidden, hopeless love, and in Cecilia Vaughan who became the happy bride of the happy Kavanagh, there was the very Romance he sought. "Gazing at what was remote, the nearer incidents of aspiration, love and death, escaped him." The tale is one of great moral beauty. It has the exhilarating effect of a fine tableau. An occasional *comic* scene is introduced with delightful effect. There are scattered here and there through the volume, meditative, Platonic, aphoristic sentences, like the extracts made from it in the Christian Register of last week. The book is published in the beautiful style of Hyperion.

Dahcotah; or Life and Legends of the Sioux around Fort Snelling. By Mrs. Mary Eastman, with a Preface by Mrs. C. M. Kirkland. Illustrated from Drawings by Captain Eastman. New York: John Wiley, 161 Broadway. 1849. pp. 268, 12 mo.

Mrs. Kirkland, in her beautiful Preface, says of the author, that "her language will be found to have something of the simplicity and power of Ossian." We felt this instantly, on opening at one of the Legends, before meeting with the criticism we have just alluded to in the Preface.—And manifestly it is no imitation, but the natural form and embodiment of the spirit of the legends. No work with which we are acquainted compares with it as illustrating the genius of the Indian race. It has the internal evidence which nobody would think of disputing, that the records are authentic. There is much here presented which the reader will admire, much of a magnanimous spirit; and whoever imbibes it, not for him will the Indian have lived in vain. Indeed, may we not hope that if the Indian blood shall perish, what there is of noble *spirit* in the race will, through the legends and history that shall be preserved, enter into the race which survives them, and help advance it! We like Mrs. Eastman's book for the *religious* feeling it breathes—that which hopes more will be done to Christianize the Indian, but trusts in God's love and power to provide him something better, and not still more sad and tormenting, than the doom he has found here. We have received our copy through Messrs. Munroe & Co.

Grammar of the Latin Language. By Leonard Schmitz, Ph. D., F. R. S. E., Rector of the High School, Edinburgh. Philadelphia: Lea & Blanchard. 1849. pp. 318. 16 mo.

This is the 4th of the Classical Series. It has the advantage of great neatness and compactness, and yet fulness. The general method and arrangement are excellent, but in the Syntax more simplicity of statement and definition is attainable—which, however, can be said of all our grammars.

Juvenile Oratorios: A Collection of Songs, designed for Floral and other Concerts, Juvenile Classes, Schools, &c. By J. C. Johnson, Conducter of the Original Floral Concerts. Boston: Published by Wilkins, Carter, & Company. 1849. pp. 176.

These Oratorios are, The Festival of the Rose, The Indian Summer, The Children of Jerusalem. The music, says the Preface, is in a great measure selected and arranged from the great masters; the poetry is mostly from the pen of the author.

Æsthetic Papers. Edited by Elizabeth P. Peabody. Boston: The Editor, 13, West Street. New York: G. P. Putnam, 155, Broadway. 1849. pp. 248, 8 vo.—paper covers.

The purpose of the editor in these papers is "to assemble, upon the high æsthetic ground (away from the regions of strife, in any bad sense) writers of different schools." "The plan of publication for the Work is like that of the British and Foreign Review, which has been the model of its form, size and type; namely, that a number should appear whenever a sufficient quantity of valuable matter shall have accumulated to fill 256 pages." Messrs. Ward, Dwight, Ralph W Emerson, Godwin, Sampson Reed, Wilkinson, Hawthorne, S. J. Perkins, and Thoreau, together with the editor, are the contributors to the present volume.

Not all, even on the æsthetic ground, may *perceive* the same things in the same light, or have just perceptions of a real object, or see a real object at all, but rather a form of the inward perceptive spirit; yet "a thing of beauty is a joy forever." There are enough generous thinkers and scholars, who, though not accepting as truth and reality, all that is here uttered, will sustain the publication.

Bibliotheca Sacra and Theological Review. Conducted by B. B. Edwards and E. A. Park, Professors at Andover, with the special cooperation of Dr. Robinson and Prof. Stuart. Vol. VI. No. xxii. May 1849. New York and London: John Wiley. Andover: William H. Wardwell. 1849.

The contents of the present Number are as follows:—

1. Spirituality of the Book of Job, (Commentary on Chap. xiv,) by Tayler Lewis, L. L. D., 2. The Soofees, by Rev. Daniel P. Noyes; 3. Muller's Christian Doctrine of Sin, by Edward Robie; 4. Thoughts, Words, and Things, by Henry M. Goodwin; 5. Reinhard's Sermons, by Edwards A. Park; 6. The discourse of Paul at Athens, by Professor H. B. Hackett; 7. Notice of Davidson's Introduction to the New Testament; 8. Notes on Biblical Geography, by E. Robinson D. D., 9. Greek Inscriptions, by President Woolsey; 10. New Publications and Miscellanies.

All these articles are valuable contributions to Christian literature. If any doubt exists whether the author of the book of Job believed in immortality, such a doubt, or rather the common arguments used in its support, will be shown to be without foundation. We do not understand how it is that glimpses of immortality fail to be perceived in the O. T., or that the earliest Hebrews believed firmly in a future state. Prof. Lewis' article is one of rich learning, but in seeing in the book of Job not only intimations of a future life, but that "a Divine Redeemer is to appear in the flesh," (which however he does not dwell on, but only hints his belief that Job is so to be understood in the celebrated passage, "I know that my Redeemer liveth,"—) he takes ground where not all his learning can save him from being utterly routed.—The object of Professor Park's article is to present analyses and illustrations of some of the sermons of one who has been called the prince of German preachers, and thus afford aid to the study of a foreign pulpit. He must be hopelessly hum-drum, who can read it without being quickened and improved.—Art. 4th is in harmony with the best and main principles of Dr. Bushnell's essay on language. We accept it in the main—putting in, however, a caveat here and there.

The Edinburgh Review. No. CLXXX. April. 1849. American Edition. Vol. XXX. No. II New York: Leonard, Scott, & Co. Boston: Thomas Wiley, Jr.

The April No. of the Edinburgh, laid on our table by T. Wiley Jr., contains eleven articles, on subjects literary, scientific, critical, æsthetic, moral, historical, ecclesiastical, educational, financial, political, revolutionary—rather enough surely for consideration until another number shall arrive.

The Fifteenth Annual Report of the Executive Committee of the Benevolent Fraternity of Churches. Boston; Printed by John Wilson, 21. School Street. 1849. pamphlet. pp. 66. 8vo.

We are glad to announce the publication of this pamphlet. It is altogether a very superior collection of papers of the highest philanthropic and religious interest. The Secretary's Report embodies full extracts from the Reports of the ministers-at-large, Rev. Messrs. Cruft and Winkley, and Rev. Dr. Bigelow. An Appendix is added, containing the addresses of gentlemen at the Annual Meeting.

☞ We would call attention to the advertisement, by Messrs Munroe & Co., of a volume of American Unitarian Biography, which they propose to publish under the editorial care of Rev. William Ware. We cannot doubt that it will meet with ample encouragement.

FLOWERS FOR THE UNITARIAN FESTIVAL.

We are informed on good authority, that the Committee on the Collation to be given by our lay brethren, on Anniversary Week, have, in their various departments, made every effort to render the occasion one of exceeding interest.—The Hall in which we are to assemble is one of the most beautiful apartments to be found in the city. The tables will be spread by one who has catered long to the refined taste of our citizens. One of our own honored and distinguished Bostonians will preside over the repast—an excellent band has been engaged to guide the devotions of the hour, as well as to discourse to us sweet music at intervals. If the day should prove propitious, we anticipate a crowded assembly of happy faces and grateful hearts. We are told also that in that assembly we may recognize some of the eminent men of our own and other communions, from our own neighborhood as well as from afar. God be thanked that our faith is broad enough to overleap the barriers of sectarianism, and to embrace in one fellowship all that love our Lord.

Now with such a pleasant prospect in view, what more can we desire? Well, just a few *Flower's*—those emblems of our Father's love and goodness. The committee have suggested that if the *Ladies* would but make up a few bouquets from their smiling gardens, and send them to the "Conservatory" in Pleasant St., rear of Warren St. Chapel, on or before Tuesday morning, May 29th, between the hours of 8 and 9 o'clock, they will receive lasting gratitude.

G.

☞ The Semi-Annual Meeting of the Middlesex Sunday School Society was held on Wednesday last at Waltham, and we learn was fully attended. We have been promised an account of the proceedings which will appear next week.

The Dudleian Lecture, was delivered on Wednesday, P. M., of last week, at Cambridge, by Rev. G. W. Blagden of this city. Subject, *Errors of Popery*. Mr. Blagden took the view presented in Whately, that the errors of popery are rather owing to human depravity than the workings of an independent system.

The Puritan Recorder.—The Boston Recorder and the New England Puritan have been united, and the first of the new series, with its new name as above, appears this week. The united subscription list numbers about ten thousand.

Errata. In the article on Sunday Schools, on the first page, in the ninth line, for "facts," read "graces." In the second column, twelfth line, for "the," read "other."

In the second book notice of last week, first line, for "natural histories," read *ancient* histories.

☞ To Subscribers. The general prosperity of our subscribers prevents the necessity of often appealing to them on the subject of payment. It happens, however, at the present time, that a large amount is due on our list in small scattered sums. The aggregate of these small sums—easily paid by the individuals, is mostly delayed through

of a Yearly Meeting, it advances the opinion that inasmuch as these Friends appear to have been sincerely desirous of maintaining our doctrines and testimonies, and had suffered oppression, they are entitled to be considered as members of the religious Society of Friends, and to be recognized as such by their brethren, as far as may be necessary to secure their rights. And in relation to the 'larger body,' it is declared, that until they retract and annul their proceedings, it is not perceived how unity can be restored.—The report concludes with an earnest exhortation to Friends there to become reconciled to each other and to unite in support of the testimonies of truth.

THE CURATE AND THE RECTOR.—A curate, who had for nineteen years received the paltry stipend of £100 a year from his well endowed rector, for performing the pastoral duties of a rather extensive rural parish, lately applied to the noble patron of that and many other livings for promotion to an incumbency of £130 per annum. His lordship was startled by the application, and wrote to inquire into the cause, seeing that according to the present law, the curacy already held was entitled to £150 a year by the scale as to population. The curate replied that he had never received more than £100; whereupon the noble patron wrote to the rector, to whom his word was law in such a case, and ordered the paying up of all arrears—£959 with interest, the whole amounting to above £1400; a handsome fortune to the poor clergyman, who is also to receive his full salary in future. He has therefore occasion to rejoice in having unconsciously saved a pretty little property, which, if received during the whole time, might have glided out of his possession almost imperceptibly.

FATHER CHINIQUY. This excellent Roman Catholic priest has been preaching Temperance in *Montreal* with the success of Father Mathew in Ireland. In four days he administered the tee-total pledge to 19,000 persons.

THE POPE A PENITENT. Late letters received from Naples relate that the Holy Father has made a penitential procession *with a rope round his neck*, and with sandals on his feet followed by the cardinals who lodge in the city, (Mola di Gaeta,) by the Archbishop, the clergy, and the people.

IRISH DELEGATION. Dr. Dill and Mr. Simpson have collected for Irish missions, $8000 in New York, $7500 in Philadelphia, $3000 in Pittsburgh, Pennsylvania, and $2000 in Cincinnati, Ohio; besides smaller amounts in other places; making the whole amount already collected nearly $25,000.

A GRATIFYING FACT.—At a meeting of the Church Education Society, held in Dublin, the Rev. Dr. O'Sullivan stated, on the authority of a letter, on which the fullest reliance might be placed, that since the flight of the Pope from his capital, no less a number than 70,000 copies of the Bible had been sold in that city alone.

THE JEWISH SABBATH.—The "reformed" Jewish communion of Berlin have decided that the Sabbath shall be celebrated from henceforth on Sundays, and not kept as a holiday on Saturdays.

GENERAL INTELLIGENCE.

THEATRE RIOT.

[From the Editorial Correspondence of the Puritan Recorder.]

The friends of Forrest, for reasons not necessary to be stated now, were determined to drive Macready from the stage and from the country. Forrest himself first undertook to write down his rival. But he having failed in this, in the early part of the present week, his friends collected in great numbers in the theatre in Astor Place, where Macready was acting, and by hissing and all kinds of noises, and by threatened violence, interrupted the play and compelled the actors to desist. Upon this, Macready announced his purpose to leave the country at once. But his friends made out a request, numerously signed, for him to stay and complete his engagement. This he consented to do, and it was announced that he would perform on Thursday evening. This roused the rage of his enemies, and handbills were at once posted through the city for a gathering to prevent him. Every one was then prepared to expect a scene of violence; and the police were on duty.

At the previous riot, the theatre was so crowded that the police could not move about in it to arrest the rioters. But now a limited number of tickets were sold, and when the house was moderately filled, the admissions ceased. A considerable portion of the assembly consisted of police men. But the crowd outside increased till it had filled every avenue to the theatre. In the house there appeared to be no organized party to interrupt the exercises. When the curtain rose there was an outburst of hisses, and groans, and miscellaneous noises. The opening scenes of the performance went on, the police men the meanwhile watching and marking out the men who made the disturbance. When they had ascertained some of the leaders, they arrested them and conveyed them to a temporary prison, which they had prepared under the boxes. When Macready himself first appeared on the stage, his appearance became a signal for a general outburst of confusion. A large portion of the audience then arose and demanded of the police the ejection of those who made the disturbance, and showed that the rioters were but a minority of the whole, and every arrest was followed by applause.

The play had proceeded through two acts, but it laid a great tax on the courage of the actresses, and Macready himself faltered, and expressed to the manager a desire to desist. But it was forced on; sometimes the actors were heard, but for the most of the time it was a dumb show. In the meantime, four of the young men who were first arrested and confined under the boxes, found some shavings and other combustibles, with which, with the aid of the gas lights, they kindled a fire upon the building. The officers opened the cell and found it full of smoke. They soon extinguished the fire, and as soon put the men in irons. At this moment a shower of stones from the crowd without, assailed the windows. The leader of the mob without was discovered and arrested. Volley after volley of paving stones came against the doors and windows. The precaution had been taken to defend the windows by boards inside the glass. But after a while the violence of the assailants became so earnest as to break away these barricades. Then alarm and consternation, attended with stones and fragments of boards and windows, pervaded the house. Strange to say, there were several women among the auditors, and these for the first time now became alarmed, and all fled for those positions in the house which were not in the range of the windows. But it was difficult to find such places, since the theatre exposed three walls to the streets. The shouts and yells of the mob were terrific. The windows were completely riddled. The mob increased.

About nine o'clock a troop of cavalry arrived, but the mob so pelted their horses with stones that they became unmanageable, and left the field in confusion. In a few minutes a company of infantry came up. At them the mob hissed, and hooted, and threw stones, and succeeded in driving them from the field in confusion. But they rallied and returned, when their captain was hit with a stone and carried away disabled. The next in command then demanded of the civil authorities, orders to act or liberty to retire. The Sheriff ordered the company first to fire over the heads of the people, which was done to no good effect. They then fired into the crowd, and one was killed and another was wounded. The mob then retreated a short distance, but soon returned. Another volley was fired, killing and wounded several others. The mob then retreated, and the military and police succeeded to form lines to exclude them from the theatre. Cannon loaded with grape were then brought and placed by the doors of the building, to be ready in case of a renewal of the assault. But there was no occasion for their use.

One of the most melancholy features of such an affray is, that the innocent are involved with the guilty. One man was shot through the breast, while stepping out of a car at a small distance, unaware of the existence of the mob, and others as innocent of the proceedings, fell among the killed and wounded. More than fifty of the rioters have been arrested and are now in prison. On Saturday evening, the account stood 21 dead, and 47 wounded by the firing of the military upon the mob.

MR. AUDUBON'S PARTY, (we learn from the Picayune,) had not started on the 19th ult, but were expected to leave in a very few days.—Four thousand dollars more had been recovered (8000 in all) of the 12,000 stolen. An American, named Clark, who had distinguished himself in the battle of Buena Vista, and supposed to be implicated in the robbery, was shot by a man whose life he threatened, and who it is supposed knew too much about the robbery to be safe. Mr. A's party are described as a fine company, but they lack aptitude and experience.

AN AFFRAY ABOUT THE LOCATION OF A SCHOOL HOUSE. At Napoleon, Hancock Co., Miss., a project was started to build a school house. Citizens took sides—of whom some were at a grocery early on the evening of the 21st ult,, and were disputing about the matter. It ended in a desperate fight, in which one person, a Mr. Robinson, was almost literally cut to pieces by a bowie knife, and another received four bad though not fatal knife-wounds.

AN EMINENT SANCTION TO THE PRINCIPLE OF TEMPERANCE. The U.S. Medical Convention, which recently held its session in this city, and was attended by more than 300 members, sat down to a Temperance supper provided for them at the Revere house, by the Medical gentlemen of Massachusetts. No wines nor alcoholic drinks of any sort were used.—

RIOT AT THE COAL MINES.—Some operators having agreed to suspend the shipment of coal until prices reached a certain point, and others still continuing, the workmen of the former endeavored to drive those away who remained at work, and in some places succeeded.—At the date of May 3, no farther riotous proceedings were anticipated.—The cause seems to be that the rates of prices offered by coal dealers do not enable either operators or miners to live. There seems now such a concert of operation, that fair living prices must be given, or coal will not be had—and we do not see anything in such a result over which a humane man should mourn.

CHOLERA IN CINCINNATI.—Between Saturday noon and Monday 3. P. M., May 14, there were 66 cases of cholera and 10 deaths.

THE ESCAPE OF THE CONVICT PHILLIPS.—Phillips was arrested at Charlestown in October last, for burglary. At the time of his arrest he was residing in that city with his family, and to all outward appearances was in very poor and destitute circumstances.

In November last, he was brought to trial before the Court of Common Pleas at Lowell, upon three indictments for burglary, and being convicted upon each, was, on the 4th day of that month, sentenced to nine years hard labor in the State Prison, which sentence he was serving out at the time of his escape.

While he was in confinement he made statements to the Warden, relative to his having buried some $50,000 in a spot described by him.

The Warden considered his story for a time as wholly improbable.

Finding that he met with no success with the Warden, Phillips next related his story to his Sunday school teacher, who it seems was somewhat inclined to believe it true, and who communicated with the Warden upon the subject.

Thus the matter remained until Monday morning May 7. Early on that morning, a cabman states that he went to the residence of Mr. Robinson, the Warden, where he took as passengers, Mr. Robinson, City Marshall Nichols, and a third person, supposed to be Phillips. He also took as baggage, a bag containing a shovel, or spade, and a pickaxe, and drove to the depot of the Old Colony Railroad, where he left his passengers and the bag, understanding that they were going to Fall River.

Our information further states that the three men proceeded to Fall River, where Phillips conducted them to a by-place, and pointing out a particular spot, told them if they dug a certain distance under "that bank," they would find the hidden treasure. At this the digging was commenced by the City Marshal, who was from time to time relieved both by the Warden and Phillips.

After a considerable cavity had been made, sufficiently spacious to admit one or two persons, and while Mr. Nichols was under the bank hard at work, the Warden and Phillips standing at the edge of the hole, the rascal watched his opportunity, and giving Mr. Robinson a violent push, tumbled him into the hole upon Mr. Nichols. He instantly threw a quantity of dirt in upon them, much to the detriment of their eye sight, and taking to his heels, effected his escape!

Phillips is 45 years of age, blue eyes, black hair, dark complexion, and stands 5 foot 10 1-2 inches in height.

Mr. Nichols, had his ankle sprained badly. [Eve. Jour.

FARMS FOR THE POOR. Gerrit Smith of Peterboro', New York, who inherits large tracts in the various parts of that State, has just issued a circular, stating that he wishes to give away tracts of land to one thousand virtuous and landless poor persons, who will be selected from each county in the State except Madison, in the ratio of its population, making one thousand in all. They are to be white inhabitants of the State of New York—must be between the age of twenty-one and sixty, and must be entirely clear of the vice of drinking intoxicating liquors. They must also in each county be taken from the sexes in equal numbers. The tracts will average from thirty to sixty acres each. The title deeds will be made out at the expense of Mr. Smith, and along with each gift will be a gift of $10 in money, which will be sufficient to pay the expenses of removal, or will pay all taxes for a number of years to come. In case of the land selected not being sufficient to supply the one hundred persons, each disappointed person will receive $40 in money, in addition to the $10 already mentioned. These $50 will enable the possessor to purchase forty acres of Government land. Mr. Smith has selected five persons in New York city to select the 150 from the city. These judges are Isaac T. Hopper, Daniel C. Eaton, William Kemyes, George H. Evans, and John Cochrane.

CATHEDRAL BURNED. At the calamitous fire on Saturday morning, at Toronto, April 7th, which destroyed property to the amount of upwards of £100,000, among the buildings destroyed is the noble Cathedral of St. James, for the second time. It was insured for £8,500. Every thing movable was saved, including the organ and the cathedral library. The steeple first took fire from an ember which lodged there.

GIRARD COLLEGE.—We regret to state that the Hon. Joel Jones has resigned the Presidency of Girard College. We understand Judge Jones proposes immediately to return to practice at the Bar. [Presbyterian.

DEATH OF MAJOR WHISTLER. The New York Commercial publishes an extract of a letter dated St. Petersburg, April 7, announcing the death of Major George W. Whistler, the celebrated American railroad engineer, in the employ of the Russian government. He died on the morning of the 7th, after a long illness consequent upon an attack of the cholera. The letter adds:

"His death has plunged in grief all our countrymen residing here. He died without a struggle. It is needless to speak in praise of Major W. Those who know him can attest his exalted worth and character. He enjoyed to a remarkable degree the confidence of the emperor and the officers of the Government with whom he had public or private relations, and though he lived in a foreign land, his death has cast a gloom over every one who was acquainted with him."

Major Whistler was the principal engineer on the Western Railroad, in this State, one of the most difficult works of the kind in the country.

FOREIGN INTELLIGENCE.

FOREIGN NEWS. The steamship Hibernia arrived in Boston early on Saturday morning May 12.

ENGLAND. The bill for repeal of the Navigation Laws, was carried to a third reading in the House of Commons by a vote (in division of the House) of 275 to 214. Lord Stanley had declared his convictions that the Government must return to protection. Sir. J. Graham joined issue here, and said that the measure now under discussion was the battle-field on which the struggle must take place between reaction and progress. (This declaration called forth cheering on both sides.) Sir J. G., said the real origin of the Navigation Laws was to be traced to the old mercantile principle, that what one nation gained was by the equivalent loss of the others.

Father Mathew was positively to sail in the packet ship Ashburton, on the 22d of May, for New York.

FRANCE. M. Trapolli, envoy extraordinary of the Roman Republic had presented a protest to the French Government against the expedition to *Civita Vecchia*, which sailed on the 22nd ult. There is a good deal of excitement pending the general elections. The Socialists still incur fines and imprisonments for promulgating their opinions, and making seditious speeches. The laws are relaxed which imposed restrictions on the press, and the ultra Democratic party avail themselves of the opportunity to circulate their manifestoes. Refugees from other countries, (and among them a Russian,) who were undisturbed during the reign of Louis Phillipe, have been ordered to quit France—probably from some such cause as led to the banishment of Mr. Albert Brisbane. The Socialists and red republicans, will bring forward as candidates for the approaching elections, some of those who were condemned at Bourges.—The cholera during the last six months had attacked, in 14 departments, 4,500 persons; 2,500 of whom had died.—At an electoral meeting of the Rue Duphot, about 4,000 persons had assembled. About 200 Socialists attempted to interrupt the proceedings. A half-hour's *pugilistic* conflict took place, and the Socialists retired well thrashed.

AUSTRIA.—There are accounts of success, first on the side of the Hungarians, and then on that of the Austrians.

GERMANY. A divorce had been granted to Prince Albert from his wife, on the ground of insuperable aversion.

DENMARK. The emperor of Russia has written a note of severe censure to the King of Denmark for recommencing the war against the Schleiswig. The Danes thus far have been much the losers.

ROME. A reaction is feared. Soldiers had attempted to desert, and were brought back in irons.

Monsignor Gracarno Gallo, the Secretary of the Congregation of Indulgencies, has been arrested.—On the 14th, Mazzini made a declaration to the Constituent Assembly, in which he says: "Treason has triumphed in Piedmont, and Genoa, and has raised its head in Tuscany." He further proposed that the Assembly decree the general armament of the country, and the renewal of the oath to the Republic, and ended as follows:

I further propose that it should formally proclaim that two millions of freemen are sufficiently strong to resist the reaction and foreign enemies. The moment has arrived to prove that the Republic is not a dream, but a sacred principle of improvement.

M. Sterbini afterwards exclaimed, "Let us swear to bury ourselves under the ruins of our common country, sooner than desert the Republic we have proclaimed." All the deputies enthusiastically rose and swore to die for the Republic.

After the Assembly had disposed of other matters on its order of the day, M. Agostini, read the following draft of the proclamation proposed by M. Mazzini: "Considering the last events which have occurred in Italy, the Roman Contituent Assembly declares that the Roman Republic, the asylum and bulwark of Italian liberty, will neither yield nor enter into any compromise. The representatives and triumvirs pledge their oath to that effect in the name of God and the people. The country shall be saved!" The Assembly approved and voted the resolution.

The Roman Goverament announced on the 20th its intention of taking refuge at Ancona.

NEWS BY THE CANADA. The express and telegraph brought to this city on Wednesday evening of this week, seven days later news by the Canada, which had arrived at Halifax, on Monday evening of this week.

RUSSIA interferes on the part of Austria against Hungary. The Austrians had been driven to the very edge of Hungary, if not out of it altogether, and Vienna dreads the approach of the victorious army.

The suspension bridge between Pesth and Genoa, the largest in the world, and the pride of Hungary, has been destroyed by the Austians in order to cover their retreat.

From BOHEMIA we hear that the peasants are arming themselves with scythes, and are preparing for a revolution.

PRUSSIA. The King of Prussia has definitely refused to accept the Imperial crown of Germany. On the 26th, the second chamber having passed some obnoxious resolutions against holding Berlin longer in a state of siege, was forthwith dissolved by royal ordinance. This was the immediate cause of a popular commotion, which was for the time suppressed by the soldiers, but not until more blood had been shed.

The war in Schleswig continues, and the promised peace seems still very far distant.

At PARIS on the 3rd inst, there was a report of the entry of the French into Rome, and the flight of the republican government; also that the Tuscan troops had entered Leghorn. The funds were favorably affected by these reports.

The SICILIANS, beaten at all points, have virtually submitted to the king of Naples, the French admiral having negotiated successfully for favorable conditions.

INDIA. Later advices by the overland mail confirm to the fullest extent the previous accounts of the entire termination of the war in the Punjaub.

IRELAND. The private letters and newspapers received from the west and south are filled with the deplorable accounts of death by starvation, in all the horrors which have ever marked that awful condition. In the western work houses the paupers are dying by hundreds; in truth, matters are getting from bad to worse.

ENGLAND. A meeting, very numerously attended, has been holden in London, to form a national league for restoring the principle of protection of national industry. It is supposed that the meeting was got up for the purpose of fortifying the House of Lords in the step that it now seems probable that branch of the Legislature will pursue in throwing out the bill for the repeal of the Navigation Act. If the Peers throw out the bill for repealing the navigation laws, the British nation is evidently in for an agitation more bitter and personal than this country has experienced since 1830. The interests of individuals and classes are deeply involved. The landlords will fight for increased income, the masses and the manufacturing community for cheap bread and increased trade.

The English Clergy relief billhas been considered in the committee and appears likely to pass the Commons with some alterations tending to place the nonconformist clergymen upon equal footing.

The vote on the repeal of the Navigation laws will decide the fate of Lord John Russell's bill for emancipating the Jews.

☞ THE CONVENTION OF THE CONGREGATIONAL MINISTERS OF MASS., will meet at the Supreme Court Room, on Wednesday, the 30th of May, at 5 o'clock, P. M.

The Annual Sermon will be preached in Brattle Street Meeting-House, on Thursday, the 31st inst, at 11 o'clock, A. M., by Rev. N. Adams, D. D., of Boston.

A collection will be taken up at the close of the services, in aid of the widows and orphans of deceased Congregational ministers.

may12 A. C. THOMPSON, Scribe.

☞ THE UNITARIAN FESTIVAL. The Season of our Religious and Philanthropic Anniversaries being at hand, the Unitarian Laymen of the City of Boston, cordially invite their Clerical Brethren (with their Ladies) to celebrate with them as in years past, their Annual Festival, on Tuesday, (May 29th,) of Anniversary Week. The Collation will be served at "Assembly Hall," in Albany st., and nearly opposite the United States Hotel—the same spacious and elegant Hall in which we met the last season.

The Committee of Arrangements would state that no exertions have been spared to render this occasion social and agreeable in every particular. And as the invitation is extended to all Clergymen, however remote, we sincerely hope that we shall be honored with the presence of all, whose duties do not necessarily detain them elsewhere—that the voices of our friends may be *heard* in tones of encouragement and hope, and that all may have occasion to say from the heart, "It is good for us to be here."

COLLATION TICKETS.

Our friends of the laity, who intend providing themselves with tickets, are reminded that much of the time of those who have this matter in charge, will be saved, by an early application for them, and that they may be had of the following Gentlemen of the Committee.

Messrs. Manlius S. Clarke, Benj. Beal,
E. Dale, J. H. Rogers,
Francis Alger, G. W. Callender,
F. W. Lincoln, Jr., Elijah Williams,
S. H. Barnes, Francis Brown,
Joseph Eustis, Patrick T. Jackson, Jr.
J. M. Jones.

N. B. Clergymen's Tickets may be had at the Bookstore of Benj. H. Greene, 124 Washington st.

For the Committee,
MANLIUS S. CLARK, Chairman,
BENJ. H. GREENE, Sec'ry.

☞ Tickets may also be had at the Bookstore of the Secretary, Benjamin H. Greene, 124 Washington st., and of Messrs. Crosby & Nichols, 111 Washington st. may5

☞ THE BOSTON PORT SOCIETY, will celebrate its 20th Anniversary at Rev. Dr. Gannett's Church, Federal Street, on Monday evening, the 28th inst, at 7 o'clock.

Rev. H. W. BELLOWS of New York city, Hon. J. H. Clifford of New Bedford and Rev. E. T. Taylor of Boston, and other gentlemen are expected to address the meeting.

may19 JOHN A. ANDREWS, Secretary.

☞ SUNDAY SCHOOL SOCIETY. The Annual public Meeting of the Sunday School Society will be held, in Rev. Dr. Gannett's Church, on Wednesday evening, May 30th, at 7 o'clock. There will be a Report and Addresses. Also, singing by a selected choir of Children.

Clergymen, Parents, Sunday School Teachers, and all interested, are invited to attend.

STEPHEN C. PHILLIPS, President.
CHAS. BROOKS, Cor. Sec.
Boston, May 19, 1849.

QUESTIONS FOR DISCUSSION.

1. How far are Parents and the Church responsible for the condition of Sunday Schools?
2. How can Sunday Schools be made effectual in preventing crime?
3. What is the relative value of conversation among the means of Christian culture?
4. How can the true missionary spirit be introduced into our Sunday Schools?
5. Should the idea of Christ, as a *Redeemer*, be presented to a child before the idea of Christ, as a *Teacher*? 1 Tim. i. 15—John xviii. 37.
6. Are there not peculiarities in the present religious condition of the community, which call for extraordinary efforts on the part of Sunday School Teachers? may19

☞ CONFERENCE AND PRAYER MEETINGS—ANNIVERSARY WEEK. The Committee appointed at the last Anniversary, to make arrangements for holding the above interesting meetings the present year, hereby give notice that the meetings will be held as follows:

On Tuesday morning, May 29th, at the Church of the Savior in Bedford Street.

On Wednesday morning, May 30th, at the Church of the Disciples in Freeman Place, Beacon Street.

On Thursday morning, May 31st, at the Church in Bulfinch Street, (Rev. Mr. Gray.)

On Friday morning, June 1st, at the Church corner of Beach Street and Harrison Avenue, (Rev. Mr. Coolidge.)

Each Session will be opened precisely at half past 7 o'clock, and close at 9 o'clock, A. M.

ALBERT FEARING,
ISAIAH BANGS,
GEO. G. CHANNING.
may19

☞ A PUBLIC MEETING OF THE AMERICAN AND FOREIGN SABBATH UNION, will be held at Park Street Church, on Sabbath evening, the 27th inst, at 7½ o'clock, and a Discourse will be delivered by the Rev. Dr. Sprague of Albany—"On the importance of the Sabbath in preparation for Heaven." may19

☞ TEMPERANCE—SUNDAY EVENING, 20th, in CHANNING STREET. Owing to the very unfavorable weather the 13th, the meeting for Rev. Mr. Alger was postponed to Sunday Evening, the 20th inst, at 7½ o'clock. This Address is one of much interest and is repeated by request of many hearers.

M. GRANT, Pres. of B. T. A. So'cy.
F. R. WOODWARD, Sec'ry. may19

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, May 21st, at the Vestry of Rev. James F. Clarke's Church, at 7½ o'clock.

Question: What connection should exist between the Church, the Clergy and the Sunday School?
may19 T. GAFFIELD, Sec'ry.

☞ THE TREASURER OF THE "PRISONERS' FRIEND ASSOCIATION" for the relief of discharged female convicts, acknowledges the receipt of Three Hundred and One 50-100 Dollars—the proceeds of the May Morning Festival, given by the Ladies of Dorchester, at Lyceum Hall, for the benefit of that charity.
may19 SAM'L HALL, JR., Treas. P. F. Association.

MARRIAGES.

In this city, 13th inst, at the First Christian Church, by Rev E. Edmunds, Mr William F. Serrat to Miss Mary G. Loring.

16th inst, Horatio S. Smith, M. D., of Brooklyn, N. Y., to Susan D., daughter of Edmund Munroe, Esq., of this city.

In Dorchester, 10th inst, by Rev Mr Fox, Mr John Q. A. Burridge to Mrs Sarah L. Thayer, both of this city.

In Hingham, by Rev Mr Stearns, Dr Thomas Barnes of Boston to Miss Meliasa J. Hubbard, formerly of Topsfield.

In Brookline, 7th inst, Rev Joseph Ricker of Belfast, Me., to Miss Lucy Maria Corey of Brookline.

In Pembroke, 29th ult, by Rev Mr Smith, Francis Collamore, M. D., to Miss Priscilla J. Mann, all of P.

In Concord, Mass., 15th inst, by Rev B. Frost, Louis A. Surette, Esq., merchant of this city, to Miss Frances Jane, daughter of Hon Dan'l Shattuck of Concord.

In Providence, in March last, by Rev Mr Osgood, of Westminster Church, Isaac Newhall, Esq., to Miss Mary Tyler Annis, both of Lynn.

In Brooklyn, N. Y., 6th inst, M. C. Marin, U. S. Navy, to Rebecca, eldest daughter of Augustus Thorndike, Esq., of Newport, R. I.

DEATHS.

In this city, 10th inst, Mrs Sarah, widow of the late Mr John Ashton, 76 yrs 7 mos

In Waltham, 9th inst, Josiah Child, Esq., 78.

In Boylston, 8th inst, Mr Thomas B. Barnes, 93 yrs 8 mos 2 days.

In Templeton, 9th inst, Rev Moses Elliot, formerly of Boscawen, N. H., 74.

In Weymouth, 6th inst, Mrs Mercy Tufts, relict of the late Cotton Tufts, Esq., 85.

In Andover, Mr James Nichols, 65.

In Lexington, 7th inst, Mrs Martha, relict of the late Rufus Merriam, 83.

In Lawrence, 12th inst, Ann Louisa, daughter of Charles S. Storrow, 9 yrs 11 mos.

In Worcester, 14th inst, Mrs Charlotte Thayer, relict of the late Capt Nath'l Thayer of Boston, 79.

In Wilton, N. H., 4th inst, Miss Maria Lucy, daughter of Jonathan Burton, Esq., 24.

In East Granby Ct., of cholera infantum, 8th inst, Chester Goodale, 7 mos 6 days; and on the 12th inst, Charles Griswold, 7 mos 10 days, twin sons of Rev Pliny F. and Caroline G. Sanborne.

In New York city, 14th inst, in the 83d year of her age, Hannah Gallatin, wife of Albert Gallatin, and daughter of the late Commodore James Nicholson.

TEACHER. A graduate, who has for a considerable length of time been engaged in teaching, is desirous of obtaining a situation in which he may continue the business. Good reference can be given. Inquire at this Office. 3t* may19

CROSBY & NICHOLS, will publish next week, the Life and Correspondence of Rev. Dr. Buckminster, and of his son, Rev. Joseph Stevens Buckminster, by Mrs. Lee, 1 vol 12mo, 500 pages, with two highly finished Portraits of the father and son.

Echoes of Infant Voices—a beautiful collection of Poetry relating to Childhood.
may19 1is2os 111 Washington st.

CONTENTS OF NO. 262 LIVING AGE.—Price 12½ cents.

1. The Palace of Marly—Musee des Familles.
2. History and Construction of Maps—Eclectic Review.
3. My First Legacy—Dublin University Magazine.
4. Ross' Adventures on the Oregon River—Spectator.
5. Memoirs and Correspondence of Keith—Examiner.
6. Forgiveness—Bentley's Miscellany.
7. European Politics, &c.—Spectator and Examiner.

POETRY. Messiah's Names; The Restless Spirit's Warning; Resignation; I love not now; An Evening's Romance; Song of the War.

SHORT ARTICLES. Maraschino; The Holy Land; Corns, Peerage and Syntax; Journal of Design; Plunder of India; Mary, Queen of Scots.

Published once a Week at $6 a Year—by E. LITTEL & CO., corner of Tremont and Bromfield streets.
may19 1t

JUST Published, at 18 West Street, Æsthetic Papers, edited by Elizabeth P. Peabody.

Also, for sale, a large number of Engravings—many old and rare;—and many fit to adorn the walls of a Sunday School. Miss P. also expects to have, during Anniversary Week, a library of scientific and classical books for sale. 3t may19

CLERGYMAN'S LIBRARY. On sale at the Bookstore of Benj. H. Greene, 124 Washington street,—the Library of the late Rev. John Bartlett, of Marblehead.

This Library contains many very valuable Theological and other Works. 3t may19

WEBSTER'S QUARTO DICTIONARY
IN EXTRA STOUT BINDING.

THE increasing demand for Webster's Quarto Dictionary, to be used as a book of reference in the school-room, has suggested the importance of a style of binding expressly adapted for that purpose. The subscribers now offer the work in "Buffed Calf," a style which will admit of constant use and not present a soiled appearance.

W. J. REYNOLDS & CO.,
may19 1tis

A CARD.—DENTISTRY. The subscriber begs leave to inform his former patrons and friends, together with the public, that he has taken Rooms at 23 Tremont Row, (opposite the Museum) where he will give his undivided attention to the practice of Dentistry in all its departments.

Teeth Set, Filled, Extracted, Cleansed, &c., in the most thorough manner, and upon satisfactory terms.

The subscriber having had ten years experience in his profession, is confident nothing can exceed the beauty and thoroughness of his artifical work in whole or parts of sets. Those about having teeth set are particularly invited to call. Ether or chloroform administered in extracting when desired.

J. A. CUMMINGS, M. D., Surgeon Dentist,
23 Tremont Row, Boston.

N. B. To Clergymen and their Families, during Anniversary Week, and until further notice and a liberal deduction in price will be made.
may19 1is3os

AMERICAN UNITARIAN BIOGRAPHY, Edited by the Rev. William Ware. The subscribers propose to publish under the above title a volume of American Unitarian Biography, to comprise lives of those persons who have been distinguished by their character, writings, or efforts, in promoting the cause of Liberal Christianity. Whether the proposed work shall extend beyond a single volume will depend upon the favor extended to this. Lives already written to be collected from various sources—others prepared specially for the series, may follow. The first volume will comprise Memoirs of Rev. N. Worcester, DD., Rev. James Freeman, DD., Rev. Ezra Ripley, DD., Rev. Henry Ware, DD., Rev. Dr. Porter, Rev. T. M. Harris, Rev. John T. Kirkland &c. The volumes will consist of 350 pages, 12mo size, in style similar to the Life of Rev. Henry Ware, Jr.; each volume will be illustrated with one or more steel portraits. The price single, one dollar twenty-five cents, or when ten or more copies are taken to one address, the price will be one dollar.

JAMES MUNROE & CO.,
may19 1is2os 134 Washington st.

PEABODY'S MEMOIR AND SERMONS. The first edition of the Memoir and Sermons of Rev. W. B. O. Peabody, DD., was disposed of in four weeks. A new and handsome edition is now on sale at the store of the Publisher, B. H. Greene, 124 Washington street.

Also, a Catechism in Poetry, for the use of Children, by the late Rev. Dr. Peabody, of Springfield. This is a beautiful Catechism for the younger classes in Sunday Schools.

BENJ. H. GREENE,
may19 3t 124 Washington st.

SUNDAY SCHOOL LIBRARIES, &c. The following excellent Manuals may be found at the store of B. H. Greene, 124 Washington st.

Allen's Questions, 4 parts. Some of these have passed to the thirteenth edition.
Catechism in Poetry—by Rev. W. B. O. Peabody, DD.
Geneva Catechism.
Our Savior.
Lessons on Prayer.
Things to Love.
Duties of a Day.
Progressive Lessons for Sunday Schools.
Hymns on Cards.
Sunday School Class Book.
Pray's Sunday School Hymn and Service Book.
Pray's Christian Catechism.
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Worcester's and Channing's Catechisms.
Huntington's Parables, &c.

N. B. A very extensive collection of Books for Sunday School Libraries, *known* to be good. The subscriber having devoted many years to the interests of Sunday Schools, begs leave to invite his friends to an examination of his variety.

BENJ. H. GREENE,
may19 3t 124 Washington st.

Family Sheeting AND SHIRTING LINENS —AT— LOW PRICES!

BENJ. E. JACOBS & CO., No 230 Washington Street, have received per steamer Niagara and other late arrivals, a full assortment of SHEETING, SHIRTING and PILLOW CASE LINENS. They are from one of the best Bleachers in Ireland, and of the old fashioned style of goods, being entirely undressed, heavy fabric and grass bleached. Families and others may depend upon their durability, and as low as they can be purchased in the market. 4tis may19

FAMILY BOARDING SCHOOL
FOR BOYS,
Jamaica Plain—Roxbury.

THE undersigned gives notice that he has disposed of his Mansion and buildings and a portion of his Real Estate at Jamaica Plains, for a term of years, to Mr. CORNELIUS M. VINSON. Mr. V. is a graduate of Harvard, and is officially and personally recommended by persons of the highest respectability, with so much warmth and sincerity, that Mr. Greene, with great confidence, commends him to the notice and favor of parents seeking a residence for their children. Mr. G. indulges the hope that Mr. V. may acquire and long enjoy, not only the patronage, but also the friendship and kindness which for thirty years have afforded constant happiness to his predecessors, and which will insure their most grateful and enduring recollections.

CHAS. W. GREENE.

THE INSTITUTION at Jamaica Plain, for many years under the superintendence of Charles W. Greene, Esq., will, after the first of April next, be continued under the charge of the subscriber.

This Establishment is especially adapted to the purposes of education, combining the advantages of a healthful and pleasant location, with large and convenient buildings, and extensive and watered grounds.

The courses of study will be liberal, and have direct reference to the future pursuits of the pupil. Particular attention will be given to the studies preparatory to College or Mercantile life, and likewise to instruction in the modern languages.

Great care will be bestowed on the Physical Education of the pupils, and on their forming habits of order, neatness and promptness. The harmonious debelopment of the Physical, Intellectual and Moral powers, will be the basis of the system of Education.

The undersigned trusts that his preparatory studies at the Boston Latin School and Harvard University, with nine years' experience as a public and private teacher, will procure him a share of the favor, hitherto so liberally bestowed on his predecessor.

Circulars may be obtained of Mr Greene, at Jamaica Plain, and at the Bookstores of Wm. D. Ticknor & Co., and Charles Stimpson, Esqs., Boston; also at this Office.

C. M. VINSON, A. M.
No. 2. Bumstead Place.
Boston, Jan'ry 1, 1849.

Reference, by permission, is made to
Rt. Rev. Manton Eastburn, D. D., Boston.
Rev. Alexander H. Vinton, D D., "
John Homans, M. D., "
Wm. B. Fowle, Esq., "
Professor Edward T. Channing, LL. D., Cambridge
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21, *School-street, Boston, May*, 1849.

EXTRACT OF LETTER FROM REV. JAS. MARTINEAU.
Liverpool, July 27, 1846.

The accuracy and neatness with which Mr. Wilson's own works are printed, will show to an experienced eye, that his intellectual pursuits have not interfered with the acquisition of skill in his business. For the excellent "Treatise on Punctuation," of which he is the author, we are doubtless indebted to his determination to reduce to rational rule one of the most difficult parts of the Printer's task. When I have resorted to Mr. Wilson's press, I have been perfectly satisfied with the punctuality, exactitude, and moderate cost, with which the work has been executed. I heartily wish him in America a better success than has attended his efforts here. JAMES MARTINEAU.

RECOMMENDATION FROM REV. DR. FROTHINGHAM.
Boston, Feb. 1849.

Mr. Wilson's style of Printing speaks for itself too well to need testimonial from any one. But it is no more than just for me to say, having had occasion to employ his services, that I have not only been highly gratified in every respect by his manner of rendering them, but really assisted by his careful and scholarly discrimination.

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THE Subscriber would like to receive 4 or 5 lads into his family to educate for college or for business. Terms $150 per year. For further information relative to the School, reference may be made to the Hon. Samuel Hoar and the Rev. Mr. Frost of Concord; Dr. Edward Jarvis of Dorchester; Hon. J. B. French of Lowell; Samuel Gentle, H. H. Fuller, and John W. Shaw, Esqrs. Drs. John Homans and J. V. C. Smith; Rev. Samuel Barrett, Rev. R. C. Waterston, and Rev. F. D. Huntington of Boston.

CHARLES W. GOODNOW.
Concord, Mass., May 5th, 1849. 3tis

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ON the first of June next, the Subscriber proposes to take eight Boys into his family to educate,—to board, teach, and discipline. In board are included food,

POETRY.

LINES,

Upon a Beautiful Babe—My Sister's Child.

How beautiful is Infancy! behold
That young sweet boy, and say if earth contains
A lovelier object! The water lily,
With its pure, white dewy leaves, uprising
From the clear, blue depths of crystal waters,
Is not so pure, so delicate, as are
The petals of our opening flower.
White as marble, tinged with life's warm blush
Are those round limbs, so exquisitely formed,
And never sculptured image half so lovely.
Look at the little foot, and arm, and hand,
More perfect in their tiny grace and beauty
Than Grecian chisel ever carved;
And then those beautifully moulded limbs,
Not like the marble, lifeless, dead and cold,
But glowing fresh from the Creator's hand
With a bright life and graceful motion.—
Who does not wish, again, and yet again
To press the lip upon that snowy neck,
And little rose-bud mouth, with tiny pearls
Just peeping through? See the sweet, parted lips
Laid so caressingly, so confidingly,
With half formed kiss upon his mother's cheek;
And look into those large, bright, wondering eyes,
Those deep blue orbs, with their long silver lashes
Fringing them with softness and dark brilliance—
Gaze into their clear depths—and you will see
The angel spirit look into your own,
In that bright glance so full of meaning deep,
And radiant with sweet intelligence.
His baby brow no noble—so thoughtful
Even now, that all exclaim, "he looks a Judge!"
The head of form as proud and beautiful
As is our Greenough's "Cherub Child," and crowned
With clustering curls of soft brown hair,
Where golden threads gleam brightly in the sun—
No wonder all exclaim, "How beautiful!"
No wonder hearts go out to thee, sweet boy,
In gushing tenderness! And no wonder
Thy young mother looks on thee, her treasure,
With her dark, and dreamy eyes filled full
Of love, and tearful with the heart's deep joy.
We all may love the beautiful—the pure—
And I love thee, sweet lily from the sky,
Just dropped into our midst, by angel hands,
"From heaven thy home," to bloom in beauty
Richer and more perfect in our pathway.
I love thee, that thou art so beautiful!
But a something more than beauty draws me
With strange magnetic power to thee, fair child.
Thou hast a wondrous power o'er my soul,
And I feel, within thy presence, that to think
Of aught but pure and heavenly things,
Were sin. I fancy this young soul with ours
Has sympathy, when filled with holy thoughts
And innocent, but shrinks in fear away
From all that 's selfish, sinful, proud and vain.
Thou lookest into the air sometimes,
And smilest intelligently, with look
Of thought as if bright angel faces beamed
On thee, and smiled back answering love—
God keep them ever near thee, darling boy,
To shield thy soul from evil! God guard thee,
And now, in thy first budding life begin
To fill thy soul with holy love! And if,
In his dark wisdom, (which I sometimes fear—
Thou art so wondrous lovely,) he transplant not
Our flower to his fair garden in the skies,
We ask not for thee power, wealth or fame—
These are but baubles, fit inheritance
For those less gifted than our boy. We ask—
God knows our hearts—that thou may'st something do
For *Him*—something for thy *race*—to make them
Happier, wiser, better than they are!—
And when death comes, or soon, or late, he'll find
Thee a bright gem to star thy Savior's crown!
God bless thee, baby boy! All bless thee now!
All who look upon thy noble beauty.
Clasp him to thy heart, young, trembling mother!
And feel thy destiny is joy and hope
In having such a child committed to thy care.
Guard thy treasure well, train him up for God,
Water this pure lily from the sky
With heavenly dew, that it may bloom upon
The crystal lake of heaven, a *flower*,
A *glorious* flower of spotless white,
With golden crown and chalice, from its censer
Seeding forth a rich perfume, more delicate
Than flowers of earth e'er breathe,
Of faith, and love, and hope. E. H. P.

MISCELLANEOUS.

MRS. MARY LOVELL WARE.

[From the Christian Examiner.]

Mrs. Mary Lovell Ware died in Milton, Mass., April 5, 1849, aged 50 years.

We are unwilling that our journal should appear without some mention of this admirable woman; and yet how can we speak of her as she should be commemorated, within the limits to which we are restricted! Disinterestedness, energy, and faith in the perfect providence of God were seen in her, as we believe they are but seldom seen even among the disciples of Christ. Endowed by her Maker with strong but not brilliant powers, and compelled by her habits of active usefulness to derive her mental culture more from reflection than from books, she exhibited a clearness of mind, a soundness of judgment, a delicacy of sentiment, and an accquaintance with the great subjects of thought and interest which secured universal respect. Her self-forgetful labor for others' good was, however, that which won for her the highest admiration of all who experienced or witnessed her offices of sympathy, toil, and sacrifice. Her life was almost a romance of beneficence. From the age of fourteen, when she lost her mother, to the last moment of consciousness, her anxieties and her exertions were for others. Wherever she lived, in Boston, at Cambridge, at Framingham, at Milton, she left upon the whole community the impression of a most rare excellence. On a visit which she made to England before her marriage, she gave a large part of the time, which she had hoped to spend in the agreeable society of friends, to nursing some relatives, to whom she was previously unknown, and whom she found in the midst of want and suffering, from the presence in their poor dwelling of contagious disease. Her marriage to Mr. Ware was soon followed, in consequence of his feeble health, by demands on her solicitude and self-sacrificing love, which she met with all a wife's affection and a Christian's cheerfulness. His death only served to bring into still more striking exercise the virtues of her character, her holy trust in God, her calm and resolute discharge of duty, her constant readiness to look out of herself for the objects on which she should bestow her thought, and her wise use of the changeful circumstances of life as lessons and helps in the way to heaven. For years before her friends were made acquainted with the fact, she knew that she was harboring in her system a disease whose ravages might be as painful as they must be fatal, yet no cloud threw a shade over her countenance, and no intermission was perceived in her efforts to spread happiness and goodness about her. In difficulty, she was the one whose counsel was sought; in trouble, she was the one whose presence needed not to be invited. Years only gave ripeness to the character that was continually gaining wisdom from experience and beauty from trial, and the close did but complete what seemed perfect before. The only change that the nearer expectation of death could produce was seen in a more intimate recognition of the presence of God. To his care she left her children, while on his support she leaned herself. "How can I be anxious for them," she said, "when I have been compelled, my whole life through, to learn the lesson of trust?" Humility was sweetly blended with confidence, patience with hope, interest in all about her with the exercise of that faith which makes the unseen present to the soul's consciousness. As she had lived, she died, and has left an example as near to perfection as any which it has ever been our privilege to place among the treasures of memory. C.

ON THE HABITS OF ANTS.

By William B. Carpenter, M.D., F.R.S., F.G.S., &c.

The species of ant most common in this country is known as the *yellow ant*; and to this our description will apply when no mention is made of any other. As among the termites, each community consists of four orders; namely, perfect males, and perfect females, soldiers, and workers. The two latter are *neuters*, like the workers among the bees; they approach the females in general conformation, and undergo a regular metamorphosis; but they never possess wings, and their reproductive organs remain undeveloped. The soldiers are twice as large as the workers, and their heads are of greater proportional size; among the red ants the disparity is still greater.

The hillocks of the yellow ants are apparently made in a much less elaborate manner than the dwellings of the termites; but there is really as much art employed in their construction.—They are composed of bits of stubble, fragments of leaves, small stones, splinters of wood, &c., which are collected by the ants, and laid (as it might appear) promiscuously together; but although apparently a careless heap, the hillock is really a most admirable device for evading the effects of wind and the attacks of enemies, and yet more especially for receiving and husbanding the heat of the sun. Its exterior always presents the appearance of a dome: and from its summit a number of avenues, carefully excavated like tunnels, lead downwards into the interior; the number of them depending upon the population and extent of the nest. Their external apertures are of varied size; there is sometimes a principal one at the top; but there are usually several, of unequal size, which are surrounded by passages arranged with great regularity. If the surface of an ant-hill be carefully watched during the afternoon, its appearance will be found to undergo an hourly change.—The apertures just mentioned, which are spacious in the middle of the day, are gradually diminished in size towards the evening, and at night they can no longer be seen; the dome being then closed in every part, and all the ants being concealed within. In order to accomplish this, the ants draw little bits of wood into the openings, placing them across the entrance, and sinking their ends in the covering of the hill; they then fetch others, laying them across the first; and so continue selecting other pieces, smaller and smaller as the work advances towards its accomplishment, finally closing the opening with bits of dried leaves and similar materials, which they draw in after them.

In the morning, a few ants may be seen wandering about the exterior of the nest; their numbers gradually increase, as others emerge from the interior under the little roofs formed at the entrance of each avenue; and all set to work vigorously to clear away the barricades. This employment continues for hours, until at length the apertures are sufficiently extended, the materials used in closing them being distributed over the exterior of the nest: if, however, the morning be rainy, or the sky be overcast, it is not performed; and if rain comes on during the day, the ants hasten to close the apertures, as at night. In the habitations of other species of ants, the dome is closed on nearly every side; no aperture being left of sufficient size to allow the entrance of enemies or the passage of rain-water, except at the base of the hillock on one side; and this is not unfrequently continued into a serpentine gallery many feet in length.

The dome contains a number of spacious chambers, communicating with each other by galleries; these chambers are low, irregular in figure, and look as if carelessly constructed, but they are convenient for the purpose to which they are applied,—that of containing the larvæ and pupæ at certain hours of the day. The care of these, which is taken by the workers, is one of the most curious features in the economy of the communities whose operations we are surveying. The eggs, when deposited by the female, or queen ant (who drops them at random in her progress through the nest,) are taken charge of by the workers; who immediately seize them and carry them in their mouths, in small parcels, laying them in heaps in separate apartments. They constantly tend them until they are hatched, incessantly turning them backwards and forwards with their tongues, for the purpose of moistening them, without which they would come to nothing; and it must be to the moisture thus imparted to them, that the great enlargement of the eggs is due, which has been constantly noticed previously to the hatching of the larvæ. The workers frequently remove the eggs from one quarter of the nest to another, as these require a warmer or a cooler, a moister or a drier, atmosphere; and at intervals they brood over them, as if to impart to them a genial warmth. When the larvæ come forth, the workers are almost constantly engaged in supplying their wants and forwarding their growth. Every evening, an hour before sunset, they regularly remove the whole brood (as well as the eggs and pupæ,) to cells situated lower down in the earth, where they will be safe from cold; and in the morning they as constantly transport them again towards the surface of the nest,—unless there be a prospect of cold or wet weather, in which case they do not remove them. When the rays of the morning sun first strike upon the nest, a most animated scene may be witnessed by the observer. The ants on the exterior are the first to feel the influence of the warmth; they enter the next, run along the avenues and galleries to the various chambers, and communicate the intelligence to every ant they meet,—tapping their fellows gently with their antennæ, or, if this intimation be not attended to, biting them sharply with their mandibles. At last, the whole community seems to partake of the excitement, and each labourer then carefully takes a larva or a pupa in his mouth, conveys it through all the winding passages to the outside, places it outside, and places it in a position to catch the rays of the sun. The larvæ and pupæ are seldom exposed to its full glow for more than fifteen or twenty minutes at a time; they are then conveyed into little cells constructed on the exterior of the nest for their reception, where they are protected from the direct action of the sun's rays by a slight covering of chaff, stubble, or other light substances. As the solar heat decreases in the afternoon; the larvæ and pupæ are again fully exposed to it for a short season, as before; and are then carefully returned one by one, each into the identical chamber from which it was brought in the morning; after this, they are carefully fed by the workers, who nourish them with the food they have collected during the day.

When the larvæ have attained their full growth, they spin a cocoon, in which they remain as pupæ, until the time of their final change. In this state, they are commonly, but erroneously, known under the name of "eggs;" and being a favorite article of food with pheasants and partridges, they are eagerly sought for by persons who make a business of rearing these birds. The cocoons containing the pupæ are of a long cylindrical form, and of a dirty white color; and the contained animals themselves are perfectly motionless. When ready to come forth as perfect ants, they cannot, like most other insects, set themselves free from their envelope; but they are dependent upon the assistance of the workers, who moisten it and cut it with their mandibles, and then gently draw forth the contained body. The greatest care is bestowed upon the *winged* ants—the perfect males and females—on which the continuance of the race depends; these are most assiduously tended by the workers, who cleanse their bodies, extend their wings, supply them with food, and accompany them in their wanderings through the hive. A large number of the winged ants are produced every season in each community; and they may be frequently seen in the autumn, covering almost the entire surface of the hillock. When mature, they issue forth on the wing; but after a short time, the females alight on the ground, and are led by an extraordinary instinct to deprive themselves of their wings, which they bite off; and they are henceforth scarcely distinguishable in aspect from the ordinary workers. The greater number of them perish in various ways; comparatively few only remaining, either to found new colonies, or to keep up the population of the parental commonwealth. Sometimes the new colony is commenced by the queen alone, who, like the queen-wasp, excavates for herself the first chambers of the future residence, and lays the eggs, feeds the larvæ, and tends the pupæ, without any assistance, until the workers that have first come to maturity aid her in the extension of their dwelling and in the requisite attentions to the subsequent progeny. In other instances the queen falls in with a few workers that have wandered, at this period of excitement, to an unusual distance from the nest; and if so, they either unite their labors with hers in founding a new colony, or they bring her back to their original home.

There are two points in the history of ants, which are nearly, if not quite peculiar to the tribe. One of these is the habit of certain species to *enslave* ants of a different species; the other is their habit of making use of an entirely different tribe, the *aphides* (or plant lice), to purvey and prepare their food for them.

The kidnapping habit has been chiefly observed in the red ants; those which are enslaved being of a jet black. The time for capturing slaves extends over a period of about ten weeks, and never commences until the male and female ants are about coming forth from the pupa state; and thus the marauders never interfere with the continuation of the race of the tribes they subjugate. This appears to be a special adaptation of their peculiar instinct; for if the attacks were made on the nests of the negro ants (as they have been called) before those by whom the race is propagated are ready to shift for themselves, these communities must speedily become extinct. When the red ants are about to sally forth on a marauding expedition, they send scouts to ascertain the exact position in which a colony of negro ants may be found; these scouts, having discovered the object of their search, return to the nest, and seem to report their success. Shortly afterwards, the army of red ants marches forth, headed by a van-guard composed of eight or ten ants only; this is continually being changed—the individuals which constitute it halting, when they have advanced a little before the main body, falling to the rear, and being then replaced by others. When they arrive near the negro colony, they disperse, wandering through the herbage, and hunting about, as if aware of the neighborhood of the object of their search, yet ignorant of its exact position. At last they discover the settlement, and the foremost of the invaders rushing impetuously to the attack, are met, grappled with, and frequently killed by the negroes on guard. The alarm is quickly communicated to the interior of the nest; the negroes sally forth by thousands; and the red ants rushing to the rescue, a desperate conflict ensues, which, however, always terminates in the defeat of the negroes, who retire to the innermost recesses of their habitation. Now follows the scene of pillage. The red ants with their powerful mandibles tear open the sides of the negro ant-hill, and rush into the heart of the citadel. In a few minutes each of the invaders emerges, carrying in its mouth the pupa of a worker negro, which it has obtained in spite of the vigilance and valor of its natural guardians; and the red ants then return to their own nest in perfect order, bearing with them their living burthens. The pupæ of the negro ants appear to be treated by their red captors entirely as their own; and the workers, when they emerge, perform the various duties of the community with the greatest energy and apparent good will; they repair the nest, excavate passages, collect food, feed the larvæ, take the pupæ into the sunshine, and perform every office which the welfare of the community seems to require; in fact, they conduct themselves entirely as if fulfilling their original destination; and there can be little question that they have as much enjoyment in the homes in which they have been reared, as they would have experienced if brought up in the communities from which they were transported when as yet insensible of the change; for the red ants do not impose upon them labors from which they hold themselves exempt, but all toil alike with the most perfect equality, and seem to find their delight in doing so.

That ants should have their *milch-cattle* seems as extraordinary as that they should have their *slaves*; it is, nevertheless, a well established fact. The various species of *aphides*, or plant-lice, supply food to different species of ants, by yielding to them the juices which they have themselves extracted from the leaves and young shoots of the plants on which they are found. The ants not merely attend upon them, and eagerly suck up these juices when they are spontaneously discharged, but even possess the art of making the aphides yield it at their pleasure—in other words, of milking them; this they effect by briskly patting the bodies of the aphides with their antennæ, on each side alternately, until they have yielded the desired drop It even appears that ants make a property of these cows; a certain set keeping possession of the ants inhabiting the branches of a particular tree, or the stalks of a plant, and driving away all intruders who attempt to share their treasure; and sometimes even constructing a sort of enclosure around the pasture when it lies conveniently for their own nest. The common yellow ant is said to be the greatest cow-keeper of the whole tribe; collecting, even within its own nest, a large herd of a kind of aphis that derives its nutriment from the roots of grass and neighboring plants, and rearing their progeny with the same care and assiduity that they bestow upon their own.

In the whole economy of Ants, as of other social insects, we trace the clearest manifestations of a wisdom and foresight that seems much too great to be attributed to reasoning processes based upon the limited experience of these humble creatures, and too uniform to admit the idea of choice or judgment on their own parts. In our next paper we shall adduce some of the most remarkable illustrations of the like kind from the habits of *solitary* insects.

AN EXCURSION AMONG THE CHINESE.

The Rev. William Dean, Baptist Missionary to China, writes to the New York Recorder, from Shanghai, Oct. 28th 1848, as follows:—

Your letter of May 30th, came to me here last week; after I had returned from a trip in the country. I left here on Monday in a Chinese boat and in Chinese costume, and after a pleasant trip returned in safety, and with improved health, on the following Saturday. The weather was delightfully cool, the winds Northerly, the thermometer varying from 75 to 84 deg. The country through the whole region is one extensive plain of rice and cotton fields, intersected by rivers and canals, and ornamented with cities, villages, and farm-houses, and groves of shade trees marking the resting-places of the dead.—These last are scattered promiscuously over the gardens and fields, the coffins on the surface of the ground, many covered over with only a mat or a thatch of straw, while the more wealthy cover the coffins of departed friends with a mound of earth or a monument of brick, and plant around them the willow, the cedar and cypress trees. This gives to the picture an air of romance, and the traveller fancies himself in a fairy land, while viewing these objects at a distance; but on closer inspection, the enchantment which distance lends to the view is exchanged for disgust at the filth of the streets, the stench from sewers and public receptacles of offal, and he pities the people who, though in nature's paradise, still live in domestic discomfort, and moral darkness. The rice fields, now covered with a luxuriant growth within one month of the harvest, are irrigated by means of the Chinese water wheel, which draws the water up from the rivers and canals, and these are turned sometimes by a single buffalo or bullock, and sometimes by men, and not unfrequently by women; and in some intances we saw women with small feet turning the water-wheel, which is done with the feet!

The same ground that is here occupied by rice and cotton from May to October, is growing wheat, barley, beans, cabbages, &c., during the winter months. The succeeding crop is often sown before its predecessor is removed from the ground. The wheat here is poor. The Indian corn is found in small quantities, and used mostly while green, but we get a little corn meal coarsely ground by the mill, or the stones turned by the buffalo, which is used for hominy or Johnny cake, which is very acceptable to corn-eaters, but is not equal to the corn meal of America. The wheat is ground in the same way, and is coarse and dark-colored, but if used while fresh makes good bread. Cotton, one of the chief articles of export from this region, is this year, an unpromising crop. Instead of rising to the height of three or four feet as usual, the stalks this year are not more than a foot and a half or two feet high, in consequence of the flooding of the country by the typhoon in July. The plants which produce the yellow and the white cotton are not distinguishable, and are often found growing promiscuously in the same field. The flowers are yellow, and each blossom, within 2 or 3 days after opening, withers away; then forms the bud or oval pod an inch or two in diameter, containing the cotton. We saw the old men, women, and children, in the fields, gathering the first ripening buds of cotton, while the opening flowers were seen on the branches around them. The whole process, from the cultivation of the fields to the weaving of the cloth, is done by hand, and the low price of the nankin or yellow cotton cloth here in market, shows the small returns for manual labor. We saw some fields of tobacco, orchards of mulberry trees, and the plant resembling the indigo, from which they extract a blue dye.

The way was lined with old temples mostly in a state of decay; here and there a small pagoda, but neither pagodas nor temples so high by far, nor in so good repair, as in Siam and Burmah. We saw, as we passed along, images mutilated and neglected, often exposed to the weather, and sometimes in a prostrate position; with here and there a mendicant priest of Buddh, with the object of charity marked in large letters on his back, and with a small bamboo drum, walking the streets and receiving, now and then, some cash from the people. Idolatry in this region appears by no means to be in its *glory*, but apparently going to decay, not from any exterior influence, but from the indifference of the people and the want of some inherent and self supporting principle. We passed several cities where the people as usual were busily engaged in getting gain, or in gambling and dissipation, but we rarely saw one engaged in any religious act. All passed us by with no further notice than they are accustomed to bestow upon an ordinary Chinaman.

Ship Building. We find soms interesting facts on this subject in the Newburyport Herald:

Maine is the greatest building State of the Union, and yet she has no advantages for the business, except the sea coast. She produces now little or nothing but the spars, for the great number of vessels which she annually creates.—It is a notable illustration of enterprise, this fact that Maine has become signalized in ship building, and is every year increasing greatly in the business, while she is compelled to draw the Oak which she uses from Virginia, and the Pine from Georgia and the Carolinas. We have heard it stated that at this moment the ship builders of Bath have a thousand men at work in Virginia, getting out Oak timber, and as many more in Georgia getting out Pine.

There were built in Maine in the year ending June 30, 1848, *four hundred and twenty eight* ships, barques and brigs, in the aggregate, amounting to nearly 20,000 tons.

Substitute for the Potato. There is a root called the Mayua, which grows on the Peruvian mountains, and is much cultivated by the natives, which would be a good substitute for the potato. It grows with sometimes as many as fifteen tubers to a root; these are the average size of our potatoes, and are round, kidney-formed, or peg-top shaped; according to kind. The color is bright yellow, with rays of reddish purple or scarlet diverging from the eyes, which are deeply set.

When cut, a delicious odor exhales, mingled with a certain acidity by no means repulsive, on the contrary, attractive to the palate.

Eaten raw, the rood produces a rich, smooth, punctuous savor, which lasts but a short time and is all at once succeeded by a piquant, peppery taste, exciting the tongue, somewhat as ginger. This spicy taste afterwards disappears, and leaves in the mouth a pleasant perfume and agreeable coolness. [Scientific American.

FOREIGN NEWS BY THE AMERICA.

England. The British Government did not disapprove of the intervention of the French Gov. to restore the Pope, but had taken no part in suggesting or promoting it.—The gentleman who has becom ethe husband of Jenny Lind, is a son of the late Mr. Harris of Bath, and related to the bishop of Norwich. Their residence is at Bath.

France. The National Assembly have voted to send an army to restore Pius IX to the throne of the Roman States. The N. Y. *Tribune* well remarks that "he who could not allow his own subjects to engage in war against Austria for Italian independence, because war did not consist with his character as head of the Catholic Church and Vicar of the Crucified Nazarene, has not scrupled to resort to war upon his own subjects, and for his restoration to an earthly throne." We regret this step on the part of the French Government, less for the sake of the papacy than for the consistency of France. For though M. Coquerel's remark had some sense in it, that Popery if restored by force, will fall of itself, the *means* be proposed, and which the French Government are to adopt, are questionable. The *N. Y. Evening Post* forcibly and truly says, "France renounces the principle of its own constitution, and declares its preference of a government arbitrarily imposed, to a government the authority of which is founded on the consent of the governed." And not only this, but "the men at the head of affairs in France are about to force upon the Roman people a government, which, being ecclesiastical, is of the worst sort; for the government of Rome, under its priesthood, has been unenlightened and oppressive beyond the other arbitrary governments of Europe, and it has been borne with extreme impatience by the people." And the Evening Post adds, that "if such a thing had happened in the time of Louis Philipe, it would have hastened by some years his dethronement." This effort of the present French government, therefore, may laed to another national convulsion.

On the 14th ult., M. *Ledru Rollin* and M. *Deujoy*, fought a duel near the bridge of Neuilly—the former fired, the latter's pistol hung fire, and the seconds then interposed.—Another duel was also fought at Viacennes, by M. *Charles Blanc* and M. *Lacombe*—on account of a paragraph written by the latter in *L'Assemblee* against *Louis Blanc*, brother to Charles.—M. Lacombe was wounded in the left thigh, and the seconds then declared that honor was satisfied.

M. Guizot has written an address to the electors of the Department of Calvados, on occasion of their purpose to bring him forward as candidate at the next election. He declares himself at their service, avowing at the same time his preference for a constitutional monarchy, and his purpose to remain faithful to that principle.

Hungary. The Hungarians are triumphant at present over the Austrians.

Sicily. The troops of King Ferdinand of Naples have sacked Catania, with terrible slaughter. Palermo was preparing for desperate resistance—ladies of rank working in the trenches and on the fortifications.

Denmark. The Danes have been routed still further by the Germans—the Bavarians and Saxons with a force of 45,000 storming the heights of Duppeler, where 40,000 Danes were posted, with breastwork and 36 pieces of cannon—and conquerers and conquered rolled in one confused mass toward the bridge of boats connecting the island of Alsen with the main. The dains lost 1800, the Confederates 1000.

Horace Mann's Last Report in England. An English Literary Journal, Jerrold's News, speaking of Horace Mann's last annual Report of the Board of Education, a work of great power and importance, says:—

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